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ARCHBISHOP HAMILTON'S CATECHISM.

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THE

CATECHISM

SET FORTH BY

ARCHBISHOP HAMILTON

PRINTED AT SAINT ANDREWS—1551

TOGETHER WITH

THE TWO-PENNY FAITH

1559

WITH PREFACE BY

REV. PROFESSOR MITCHELL, D.D.

UNIVERSITY OF ST ANDREWS

Edinburgh
WILLIAM PATERSON
1882

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HISTORICAL NOTICE.

The circumstances which led to the issuing of this Catechism and the purposes it was intended to serve, are set forth in the Canons of the Provincial Council of the Scottish Church, which met in Edinburgh on 26th January 1551-52. The only additional information we get regarding it is derived from the preface and conclusion of the book itself. The canon[1] informs us that the Council having before their eyes how the duty of preaching the word of God is commended to the pastors of the church by Jesus Christ the Prince of Pastors, and how important it was at that time that the flocks entrusted to their care should be well instructed, at least in the first rudiments of the Catholic faith, and considering that the inferior ecclesiastics and the prelates, for the most part, had not yet made such attainments in sacred learning as to be able by their own study to instruct the people in the Catholic faith and other things necessary to salvation—therefore . . . they (the Council) statute and ordain that a certain book written in the common Scottish dialect, and after examination, approved by the wisest prelates, most learned divines, and other ecclesiastical persons present should be placed in the hands of the rectors, vicars, and curates, as well for their own instruction as for that of the Christian people

[1] Robertson's *Statuta Ecclesiæ Scoticanæ*, vol. ii. pp. 135, 136.

of whom they have the care. This Catechism which is called a common and easy instruction and doctrine of the rudiments of the faith, containing, according to the sense and meaning of the Catholic church, a true and sincere interpretation of the Decalogue or Ten Commandments of God, a simple and pure doctrine of the Articles of the Faith, and of the Seven Sacraments, and also a full and salutary exposition of the Lord's Prayer and the Angelical Salutation, is appointed to be printed in the name of the most reverend Lord John Archbishop of St Andrews, Primate of the whole realm of Scotland, and in name of the Council itself. A large edition of the book is ordered, and the whole of the copies when printed are directed to be delivered to the Archbishop, that he may give one of them to each of the ecclesiastics of his own diocese, and to each of the other Ordinaries as many as seem sufficient for each diocese, according to the number of the vicars and curates, and may keep the remainder by him in close custody to be distributed as time and necessity require. The inferior clergy are to beware of shewing their copies of the book indiscreetly to secular persons. These were only to see it by the judgment and at the discretion of the Ordinaries, who were to be allowed to give copies to some grave and discreet laymen seeming to desire them rather for their instruction than from curiosity. Finally, the rectors by themselves or the vicars and others serving the cure are directed on all Dominical and festival days when the people are wont and bound to attend divine service, to read and recite from the book itself, in the pulpit and vested in surplice and stole, each of the chapters and parts of this Catechism, beginning at the Preface and continuing

even to the conclusion without adding, altering, suppressing or omitting anything, and this for the space of half-an-hour before the celebration of high mass. They are enjoined carefully to prepare for this work "cum quanto possint maximo spiritus ardore, voce vultu et gestu ad pronuntiationem concurrentibus ut quæ leguntur animis auditorum vivæ vocis impressione . . . infigantur." Rigorous fines were to be exacted of those who should violate this and other canons. The book itself was published at St Andrews the same year, in the end of August, and both in the preface and in the conclusion farther earnest and detailed counsels were given as to the manner in which the duty enjoined therein and in the preceding canon should be discharged. It was also explained in the preface that this duty was obligatory only "quhen thair cummis na preicheour to thame to schaw thame the word of God."

With such thoughtfulness and care was the first and only "Book of Homilies" of the Pre-reformation Church of Scotland started on its brief career. The details of that career were not chronicled, or have not been preserved to our time. Whether like others of these reformatory canons, the canon as to this book was left practically inoperative,[1] or was zealously carried out, whether the prohibition of the book to laymen was strictly continued or liberally interpreted, whether from the printed book or the regular preaching of it the intelligent laity gained a knowledge of its teaching and were thereby induced, for a time, to turn a deaf ear to the counsels of Knox, or whether it did not in the end lead many even of the priesthood to advance farther

[1] Dr M'Crie thinks it was; the matter was again before the Council of 1559.

than its compilers—these are inquiries which we can now never hope to answer with an approach to certainty. All that we know definitely, is that when the crisis came and the old church was broken up, this Catechism disappeared from view, and that when the adherents of the old creed came to be re-organised, it was with a new Catechism and a new hierarchy. But though this is so, there is much to interest patriotic Scotsmen and antiquarians in the Book, as bringing into clear view what the leaders of the old church would have substituted instead of what was actually adopted, as disclosing phases of opinion, customs, and habits, the very existence of which had been almost forgotten, and as revealing to us in its pure and unadulterated Scottish speech, the resources of that dialect for literary and hortatory purposes more fully perhaps than any other work of the time.

The opinions expressed by our historians as to the real author of this Catechism, its exact doctrinal standpoint, and its value as a manual of religious instruction, have been widely divergent. Bishop Keith has said of it, "It is a judicious commentary upon the Commands, the Belief, Lord's Prayer, Magnificat, Ave Maria; and the author shows both his wisdom and moderation in handsomely eviting to enter upon the controverted topics. In a word, no divine at this day need be ashamed of such a work."[1] And with him Mr Lyon[2] substantially agrees. Lord Hailes, on the other hand, has said that this "is erroneous in almost every particular." "*Handsomely eviting* must mean *artfully eluding*. But in truth, the praise here bestowed could not be

[1] Keith's History, p. 63, note *d*.
[2] Lyon's History of St Andrews, vol. i., p. 319.

just: the Catechism treats of the *seven sacraments* . . . and surely that subject could not be treated without entering on the controverted points."[1] And he transcribes a few passages from the Catechism to shew how little it answers the description given of it by Keith. Dr Cook has said of it, "The whole Catechism is written with much moderation; and although it was of course designed to support the peculiar doctrines of the Church, it abounds with very judicious and practical reflections. The style is wonderfully good, and in many parts of the book there is displayed a laudable anxiety to remove the superstitious notions which prevailed in that age, and which proved a powerful obstacle to the advance of civilization." In his appendix he gives extracts from the Catechism in support of his views, and in a note following that quoted above, he corrects several mistakes into which Lord Hailes undoubtedly fell from attending too exclusively to the canon of the Council, instead of reading it in connection with the preface and conclusion of the Catechism.[2] Principal Lee, of all our historians, takes the most unfavourable view of the reputed author, and of the work ascribed to him.[3] Dr M'Crie, while shewing that other controverted points besides those enumerated by Lord Hailes are unquestionably introduced, yet takes a more discriminating view of it. He admits that, "while the opinions peculiar to Popery are stated and defended, there is an evident design of turning away the attention of the people from these controversies, by reminding them

[1] Hailes' Annals, vol. iii., pp. 238, 239.
[2] Cook's History of Reformation, vol. i., pp. 365-368.
[3] Lee's Lectures, vol. i., pp. 75, 76, 111, &c.

of their duty to believe 'as the haly Catholic Kirk believes,' and a great part of the book is occupied in declaring duties and general doctrines about which there is no dispute between Papists and Protestants." "Upon the whole this Catechism has been written with great care, and the style is by no means bad." [1] Mr David Laing briefly but emphatically remarks in a note on Hamilton that the Catechism which usually passes under his name "is most creditable to his memory." [2] Finally, Mr Hill Burton, in his graphic History, has almost returned to the position of Keith. "The Catechism," he says, "is a fine piece of composition, full of a spirit of charity and gentleness. It so carefully avoids whatever might irritate those who have a remnant of the old faith, by which they might still be drawn back, that Protestants not gifted with a powerful instinct for the discovery of heterodoxies might read much of it without finding cause of offence." Contrasting it with the later Catechism of the Council of Trent, he even goes the length of affirming that "throughout its whole tone and tendency one would pronounce the Scottish Catechism as the much more skilfully adjusted of the two, both for baffling and appeasing the common enemy." He almost seems to hint that the Archbishop continued at a much later date enamoured with this policy, and restlessly strove to carry it out. He tells us when describing how the Primate was summoned before the High Court of Justiciary in 1563 for celebrating mass, that "there were reasons why neither the Romish party nor the Queen's personal friends should then be strongly inclined

[1] M'Crie's Knox, pp. 346, 347, Ed. 1855.
[2] Knox's Works, Laing's Edition, vol. i., p. 124.

to back him," and the reasons he assigns are that if he had shewn devotion to his church, he had shewn still more devotion to his own interest, and was believed to be working for a compromise between the two extreme parties in which there would be enough of Protestantism to satisfy the lay Reformers, and enough of Popery to preserve for him his high dignities and emoluments.[1]

The divergence of these opinions arises, no doubt, in part at least from the different points of view of their authors. If Bishop Keith at all shared the opinions expressed by his contemporary, Bishop Rattray, in his treatise on the Christian Covenant, he was not likely, any more than advanced Anglo-catholics in our own day, to discover much in this Catechism to be decidedly condemned, beyond the affirmation of the doctrine of transubstantiation, the defence of the use of images and of communion in one kind, and some of the statements regarding purgatory. On the other hand, more thorough-going Protestants in extending the list of controverted heads, seem at times to have forgotten that several of those they have enumerated were matters not only accepted by Henry VIII. and his bishops long after they had broken with the Pope, but some of them also tolerated for a time by Luther, Melanchthon, and others of the German Protestants, and that the period when this Catechism was being composed was just that when compromises and interims were most persistently pressed in Germany, and the emperor and the most liberal theologians of the old Church were making a last effort so to arrange the differences that had arisen as to preserve unbroken the external unity of the

[1] History of Scotland, vol. iv., pp. 43, 44, 217.

Church. We believe now on both sides that no real compromise was possible, and that it was better these efforts did not succeed, and that a separation did take place. But that must not make us forget that they were actually made, that Melanchthon and many more were carried away by them for a time, and that even the more stalwart Flacius Illyricus was almost driven to despair of the future of Protestantism. Into those piercing utterances by which he sought to rouse his co-religionists from their lethargy, his whole soul was thrown, and even yet they ring through the heart like the "cry of some strong swimmer in his agony."

Did this German movement extend to Scotland? and can we trace its influence in this Catechism? I am satisfied that it did extend to this country, and am inclined to think there are traces of its influence in this book, which can yet be disclosed.

First of all the teaching of Major to some extent prepared the way for it. Though no friend of Lutheranism he contended zealously, and encouraged others to do the same, for a reformation in morals, and in the discharge of clerical duty, and for the removal of various accretions that had in ages of ignorance gathered round doctrines which General Councils had sanctioned; and once and again he threw his shield over pupils and friends who were accused of teaching heresy when they were only earnestly striving to carry home forgotten truth or duty to the hearts of men. Like the divines of the Gallican school, he asserted the supremacy of a General Council, even over the Pope.

Then secondly, it was by the leaders of this school in Germany, that catechetical preaching was first taken up

in the old Church with vigour. Some delivered courses of sermons, others drew up catechetical manuals[1] for the assistance of those under them, and of the clergy generally, in the discharge of this long neglected duty. The first of these divines I name, both because, so far as I know, he was first in time, and because his book appears to have had a special influence on the Scottish Catechism, is Hermann von Wied, Archbishop of Cologne from 1515 to 1546. Ultimately Hermann went farther than at first he had intended to go, and was deprived of his dignity. But, when in 1536 he held a Provincial Council at Cologne, and with its consent passed a number of reformatory canons, and set friends to prepare an *Enchiridion Christianæ Institutionis* to assist his clergy in the instruction of their flocks, he was taking counsel, not with Melanchthon or Alesius, but with Gropper, Pflugk and other like-minded theologians of the old Church. The second I mention is Fredericus Nausea, Suffragan of Mainz—the other great Archbishopric on the Rhine—who stood high in the favour of Charles V. and his brother Ferdinand of Austria, and was ultimately advanced to the Bishopric of Vienna. He preached a series of catechetical discourses to the people of Mainz, and in 1542 began to digest them into a *Catechismus Catholicus* in five books, which was published in 1544, if not earlier, and again in 1551. The third I name

[1] It is hardly necessary to explain that these treatises, even those of them bearing the formal name of catechisms, were not generally in the form of question and answer, though that form was at least in part adopted in the Scottish book. They were simple expositions of elementary Christian truths and duties, such as, before this "Catechism" was made, the Council of 1549 had recommended the Scottish clergy to give to their parishioners.

is Michael von Helding, titular Bishop of Sidon, who succeeded Nausea as Suffragan of Mainz, and finally was promoted to the Bishopric of Merseburg, and constituted a member of the Imperial Chamber. Like his predecessor he preached a series of catechetical discourses in Mainz, about 1542-3, which were greatly valued, and some years after were published in German, and in 1562 were translated into Latin and published in France. Before 1542 he had prepared a small Catechism specially intended as a manual of instruction for the young, and in 1549 or 1550 he enlarged this into the *Institutio ad pietatem Christianam*, which was appended to the Constitutions of the Provincial Council of Mainz, held in the year 1549, and was designed, like the *Enchiridion* of Hermann, to serve as a help and guide to the clergy in their discourses and teaching. A fourth author of the same school may be named, who was supposed to come so near in some things to the Reformers, that for a time a report gained currency that he had gone over to them, like Monhemius who at first occupied the same standpoint. This was Conrad Kling or Clingius, of the Franciscan Monastery at Erfurt, who also preached a series of catechetical discourses, which he digested into four books, and published under the title of *Catechismus Catholicus, summam institutionis Christianæ IIII. libris succinctim complectens.*

Three of these manuals were certainly known in Scotland about the time that Archbishop Hamilton's Catechism was being prepared. Through the kindness of Dr Milligan I have before me from the University Library of Aberdeen a copy of the 1551 edition of Nausea's *Catechismus Catholicus*, bearing the signature of Alexander Anderson,

who was a member of the Provincial Council of 1549, and, no doubt, of that of 1551-2 also. From the Library of the University of St Andrews I have a copy of the 1550 edition of the *Constitutiones Concilii Provincialis Moguntini*, with the *Institutio* of Michael von Helding appended, which bears the signature of Edmundus Hay, at that time one of the Regents of St Salvador's College, and afterwards, it is said, president of the Jesuits' College at Paris. In the oldest catalogue of the books of St Mary's College mention is made of four copies of Fr. Michael's Catechism, which may possibly have been the small Catechism or *Brevis Institutio* mentioned above as Helding's first catechetical treatise. These are gone, as also a copy of Nausea's *Catechismus* which formerly was there.

From the same Library I have a copy of the 1547 edition of the Canons of the Provincial Council of Cologne already referred to, and appended thereto a copy of the 1547 edition of the Cologne *Enchiridion*. This bears on its title-page the name of John Duncanson, then B.D. and a canon in the Priory, and by 1553 Principal of St Leonard's College. In the sixteenth century there were two copies of the book in the College Libraries here, and perhaps as many at Aberdeen. In the catalogue of St Leonard's College Library immediately after the title of this book is the entry, "Opusculum Theologicum *manuscriptum* ejusdem primarii," which may possibly have been some abridgement of the above work, or of some later treatise of Hermann.[1]

[1] His later treatise "Of Reformation," composed with the assistance of Bucer and Melanchthon met with the determined opposition of Gropper and the canons, and ultimately led to his deprivation. Hermann was not himself

I have carefully compared the *Enchiridion* with the Scottish Catechism of 1552, and I can hardly doubt that the compilers of the latter had consulted the former and made large use of it, or of some previous treatise from which it also may be drawn. The following are the chief points of resemblance I have noticed :—Both are divided into *four* books or principal parts, only that which is last in the *Enchiridion* is first in the Catechism. The one has minute tables of contents and of common places prefixed. The other has a combined table of matters and common places. Both have the folios, not the pages, numbered. Both have on the margins references not only to the texts quoted, but also to the contents of the more important paragraphs, and these references are often similar. Both arrange the commandments as is generally done in Roman Catholic and Lutheran Catechisms, assigning three to the first table and seven to the second, and there is very considerable similarity in the detailed exposition of several commandments. The articles of the Creed are similarly arranged in the one or two cases in which variety of arrangement is possible, and the detailed exposition of most of the articles is very similar. The Seven Sacraments are arranged in the same order in both, save that the Sacrament of extreme unction holds the last place in the one and the fifth in the other.

a preacher; his enemies affirm he was not even a thoroughly educated man. He certainly owed his high promotion more to his princely rank than to his intellectual attainments. But the glimpses we get of him in the writings of Alesius and Melanchthon leave a favourable impression. He at least had the gift of drawing round him educated and thoughtful men, and engaging them to do valuable work for him. By the canons of his Council and his Enchiridion, he gave a much needed impulse to the work of reform in the Old Church, and by his latest treatise he furnished materials of which Cranmer, and probably also Knox were not ashamed in some measure to avail themselves.

There is a prologue or introduction to the part on the sacraments in both. After the chapter on Baptism follows one explaining the ceremonies used in Baptism, and after that on Confirmation is inserted a chapter explaining the seven gifts of the Holy Spirit. The explanation of the ceremonies used in Baptism is usually found in such Catechisms, but that of the seven gifts of the Holy Ghost I have not found in any of the contemporary manuals I have examined save these two. These chapters are very much alike in detail, and generally the resemblance between the two treatises is even closer in this part than in the first or second. The same holds true of the part on prayer. In both, as in most contemporary Catechisms, the Lord's Prayer is divided into seven petitions. The detailed exposition of the first six is closely similar in both. The Scottish Catechism sums up its exposition of each petition by a prayer embodying the substance of the exposition. There is nothing answering to this in the *Enchiridion*, nor can the prayers in any of the treatises I have consulted be regarded as the source of those in the "Catechisme."[1] Several specimens of the resemblances in details, which I have indicated above, will be found at the close of this notice.

But, thirdly, the compilers of the Scottish Catechism seem occasionally to have sought help, even outside the interimistic or minimising school of the old church. They have embodied in their exposition of the first article of the Creed, at least one extract from the Larger Catechism of Luther,[2] and in their explanation of

[1] Not even those in the *Institution of a Christian Man.*

[2] The arrangement they adopt in putting the exposition of the Ten Com-

"the sacrament of penance," two or three from King Henry VIII.'s "Necessary Doctrine and Erudition for any Christian man," and I almost think that in the beautiful exposition of faith inserted in the introduction to the Creed I discern a trace or two of Cranmer's later homilies. These coincidences also I insert at the close of this notice. Of course I do not mean to assert that even these are outside the limits of allowed Roman Catholic teaching, but simply to call attention to the sources from which they appear to have come, as helping us to determine the school of divines to which the compilers must have belonged.

Lastly, the contents of the Catechism seem to me, to a certain extent, to favour this view. No doubt the doctrine of transubstantiation is distinctly taught, and could not fail to be so, on the general principle once and again laid down, that the decisions of General Councils, in matters of faith, are infallible. The use of images too is defended, as are also prayers to the Virgin and to the saints in glory, as mediators of intercession, and prayers for the souls in purgatory. There is also taught the common interest of the faithful in the good deeds of all their Christian brethren, and the lawfulness of ceremonies intended "to decore the sacraments" and ritual of the Church. But all of these tenets are defended on the principles and from the standpoint of the German school, and most unquestionably certain notable doctrines we should have expected to find are either conspicuous by their absence, or are put into a very subordinate place. There is no mention of the

mandments before that of the Creed is the one usually followed in contemporary Lutheran Catechisms, but rarely in those of the old church.

Vicar of Christ in the definition of the Church as there is in that given in the Catechism of the Council of Trent, nor in the exposition of the commandment treating of the reverence due to spiritual as well as to secular authorities, nor in the explanation of the "sacrament of order" as there is in the *Enchiridion*.[1] The doctrine of an unwritten Word of God, of equal authority to the written Word, is not formally taught, though incidental reference is made to the reverence due to the traditions of the Church and the teaching of its great doctors. Then most of the other catechetical treatises issued by the divines of the Roman Catholic Church about that period contain, immediately after the section treating of the Sacrament of the Altar, a distinct section treating of the *Sacrifice* of the Mass. Even Henry VIII.'s book has it, as has also the Cologne *Enchiridion*. There is no such section in the Scottish Catechism, though there are incidental references more or less vague to the subject in other parts of the book. The doctrine which is put throughout in the foreground is that of the

[1] In their last council in 1558-9, following the Louvain divines (a copy of whose *declaratio* of 1554 formerly belonging to Reid, bishop of Orkney, is still preserved in the St Andrew's Library), they pronounce more definitely on some of the controverted points, but they make a significant omission on this topic.

Louvain Declaratio.	*Scottish Council of* 1558-9.
Certa fide tenendum est non solum quod expresse nobis atque aperte per scripturam traditur, verum etiam quod nobis ab ecclesia catholica et sancta credendum proponitur, traditurque. Neque minus credendum est, quicquid definitur determinatur et concluditur *per cathedram Petri* atque generalia concilia legitime congregata.	Certâ fide tenendum est non solum quod expresse nobis atque aperte per scripturas traditur, verum etiam quidquid Sancta Ecclesia Catholica aut Universale Concilium, legitime congregatum credendum tradidit, definit et concludit.

authority of the external Church as represented in General Councils lawfully gathered, to determine all questions and controversies in religion, and the necessity of remaining in the communion of this external Church, having unbroken succession of bishops, in order to share in the benefits of the death and mediation of our Lord Jesus Christ.

I do not suppose that the occasional reference in unexpected places to dogmas which are not explicitly stated and defended in the places where we should naturally have expected to find them, is due, as some have suggested, to "artful" contrivance, or that its results would necessarily have been what Mr Hill Burton has supposed. I think it more likely that these references were the contribution of some one appointed to revise the book, and who thought the original compiler of it had yielded up too much, and I am somewhat confirmed in this by not finding them in such places in the Cologne *Enchiridion*. I admit that there is something to be said for the view of Mr Hill Burton, that this mode of statement was likely to prove of greater service to their cause than a more decided one, and I cannot forget that in our own day we have had only too good proof that even a less pronounced acceptance of their theory of the Church has in the end had such a result. Yet, on the other hand, I cannot shut my eyes to the fact that, in the age of the Reformation, several who started from that standpoint in England, and Scotland, and Germany, were in the end led on to the fuller acceptance of the Reformed teaching, and that, therefore, there is as much to be said for the opinion that the Church of Rome made no blunder in policy, but

acted really for her own interests, when she gave her sanction to the Catechism of the Council of Trent, rather than to any of the Catechisms of these minimisers of the differences between the churches.

Tradition has associated prominently with this Scottish Catechism the name of one who remained long in suspense between the rival systems, taking his seat in the Councils, and even acting as an Assessor at the trial of those accused of holding the reformed doctrines, but who yet, as is recorded on his tombstone, "rebus conversis Episcopus Fifanorum evasit," and lived to aid in drawing up the standards of the new church. The credit of this tradition has been somewhat shaken by the discovery of an old list of the books in the Library of St Leonards College, in which the Catechism of Wynram is entered immediately before that of Hamilton. It is just possible, however, that this entry was, like several others in the list, not an exact transcript from the title-page of the book, but the cataloguer's description of it, and that it was simply Wynram's original draft of the Catechism[1] or a printed copy corrected in accordance with it. The only alternative is not that a single copy but a whole edition of a book has disappeared, and that while taking such precautions to prevent their own Catechism getting into the hands of the laity, the Council should have taken no notice of Wynram's.

But whatever conclusion may be come to regarding this old tradition, there was no lack of men of the same school then in Scotland who would have gladly helped in the preparation of such a work. In

[1] In a MS. catalogue of the books in the library in the end of the seventeenth century, a "*Catechismus Manuscriptus*" is actually entered.

St Andrews itself there was not only Wynram, but Douglas, the honoured head of the Archbishop's College, who also aided in preparing the standards of the Reformed Church.[1] There were, besides, in the University, probably in the same college with Douglas, two Englishmen, high in the favour of the Primate, who had yielded to the changes made by Henry VIII., but had shrunk from those of Edward VI., and one of whom at least is said to have continued to vacillate between the two systems till a considerably later period. These were Richard Smyth, who disputed with Peter Martyr and Ridley at Oxford, and Richard Martial, whom some identify with the Marian Dean of Christ Church, Oxford, others, with greater probability, with Richard Marshall, Prior of Blackfriars, Newcastle. The latter is described in our University books as "preconem eximium." Probably we owe to them the extracts from Henry VIII.'s book found in the Scottish treatise, and perhaps it is by a natural slip of theirs that in one instance (fol. 174) we have the words "in *Inglis*" for "our common Scottish speech." Several of the Primate's own relatives seem to have belonged to the same school, wavering for a time, like the lay head of the house, between the two systems, and ultimately like him joining the ranks of the reformed. Some continued to waver on still longer, and it was not till 1574 that John Hamilton left St Mary's College, and in a foreign land cast in his lot with the old Church. There is some reason to believe that the Pri-

[1] There was also Greyson or Greson, the Provincial of the Dominicans, who ultimately joined the Reformed Church. He was a member of the Council of 1549, and his name is found on a copy of Helding's *Institutio*, now in Aberdeen University Library.

mate himself, at least to a certain extent, sympathised with this school. The testimony of Knox and Buchanan, opponents though they were, is surely sufficient to establish the fact that this was claimed for him and Panter on their return home in 1543.[1] His first assault against heretics was based on the same ground as that of Henry VIII.,[2] and even much later, if traditions preserved by Spottiswood are at all to be relied on, he admitted the need of some reform in doctrine.[3] If he also felt the need of reform in life he never in his own person gave practical proof of it.

David Panter, who came home from France with the Primate, is said to have shared his early opinions. He repeatedly visited the Emperor of Germany as Scottish ambassador, and in 1550 negotiated a treaty with him. He could hardly fail to be brought into contact with the Court divines, or urged to favour the policy of compromise their master was then so keenly advocating.

The style of the Catechism is good, its illustrations and similes are generally well chosen. Though bearing traces of the coarseness of the age, it is singularly calm in tone, and wonderfully free from the tirades against opponents which bulk so largely in some contemporary catechisms. It can never lose its value as one of the most important specimens of our ancient Scottish speech while yet unvulgarised and uncorrupted by English and French modes of spelling. In this respect, certainly, it may take its place side by side with the "Complaint of Scotland" and the "gude and godly Ballads."

[1] Laing's Knox, vol. i., p. 105. Buchanan *sub anno* 1543.

[2] For denying transubstantiation, asserting mass to be idolatry, &c. Laing's Knox, vol. i., p. 545.

[3] Spottiswood's History, p. 174.

"A great part of the book," as Dr M'Crie says, is occupied "in declaring duties and general doctrines about which there is no dispute." And in addition to its expositions of such doctrines and duties, and its warnings against prevalent vices and superstitions, there are many things in it which can hardly fail to be deemed of interest by Scotchmen still, notwithstanding the grave differences which divide most of them from its compilers. Some persons in our day never allow themselves to use any other term than "the Kirk," to designate the present Northern Establishment, and seem to think that it implies something less or else than the term "Church" which they use when speaking of other communions. But here they will see that the term was one which the pre-reformation Church did not disdain to use when she spoke in a language "understanded of the people." Others of the same class have a strange aversion to that form of the fifth petition in the Lord's Prayer which is still in common use in Scotland. But here they may learn that it is older than the time of Calvin, and that the pre-reformation Church was not ashamed to teach her people to say "forgive us our *debts*, even as we forgive our *debtors*." Others still represent the long accepted Scottish view as to the sanctity of the Lord's day, as having come to us from a later source than the Reformation. But here they will find that it is of older date, and that by these doctors, and the older mediæval teachers, on whom they drew, the moral element in the command for the sanctification of the Sabbath is distinctly acknowledged, nay, asserted, to require the consecration of the entire day. But for the words "heir the hie mes" or at the least "ane said mes"

there would be here a directory for the public and private sanctification of the day, which would go far to satisfy the straitest sect among us. Even the peculiar spelling of the word "Sabboth" which we meet with so often in subsequent times, and which some look on as a proof of the illiterateness of our reforming fathers, is found in this "Catechisme." The favourite Scottish definition of a sacrament as an ordinance "wherein by *sensible* (not merely *visible*) signs Christ and his benefits are represented, sealed, and applied," was not first excogitated at Westminster, but had been to a certain extent anticipated by pre-reformation archbishops in Germany and Scotland when they spoke of a sacrament as a "sensible sign, token, and mark of grace, which it contains and signifies"—"sensibilia signa invisibilis gratiæ Dei." The designation for the Lord's table—"God's Board"—which was so often employed by English divines under Edward VI. was not, it appears, confined to Protestants, for here also we have it used by the pre-reformation doctors of Scotland when again and again they speak of the table as the "buird of God" and the "buird of Christ." The well-known text John iii. 16, they do not hesitate, like Augustine and many of the 17th century divines, to interpret of a world within a world when they say "Sa God hes luffit the world (that is, the hail congregation of *faithful* men and women)." Nor do they hesitate with them to assert, that the death of Christ has a special relation to those who in truth believe on him, when they teach that he "tholit passion to make satisfaction and mendis for all our sinnis *that has a true and leivand faith in him*." Very singular is the translation given of 1 Tim.

iv. 14. "Neglect nocht the grace or the gift of God quhilk is in thee, quhilk is given to thee throw prophecie with the imposition of the hands of ane *preist*"—as if *presbyteri* were their reading of the Latin text. (Fol. ci., ciiii., clxii.) Farther, we have to trace up to them the explanation of "confiding in God," by the expressive Scotch word "lippening," which has been such a favourite one with many of our most earnest revival preachers in later times. Indeed, the entire explanation of faith given in the introduction to the exposition of the creed, is most noteworthy. The distinction of two sorts of faith, the one historical and general, the other more particular and saving, is ancient and common, but the full definition of the second sort as implying "fiducia" (not intellectual assent only, but the trust of the heart), and as being the "trew, leiffand, wyrkand and *special* faith," "the faith that justifeis a christin man," though similar to statements found in several places of the Cologne Enchiridion, and of Kling's Catechism, seems to me at times to come nearer to those found in the later treatises of Archbishop Hermann and in the Edwardian Book of Homilies. If it is not in terms contrary to the definition of the Council of Trent, it is unquestionably the view of faith which Hesselius and the theologians of Louvain meant to oppose when they wrote *contra novitatem specialis fidei*, though they chose rather to associate this with the names of others who had openly separated from their church. In 1528 it had been charged as heresy against Patrick Hamilton, that he had taught "that faith, hope, and charity are so knit, that he that hath the one hath the rest." But in the Catechism of 1552 it is distinctly taught: "This

faith is *alwayis* jonit with hoip and cheritie, and werkis throw lufe." (Fol. xciiii.)

The fourth part of the Catechism, so far as it has reference to the Lord's Prayer, is perhaps the most remarkable of all, whether we have regard to the general purport of its teaching, or to the eight Scottish prayers in which it sums up that teaching; or to the light it throws on a strange practice which had grown up in rude times, and the reality of which some still seem to doubt. Fox has told us that the question, whether the *Pater Noster* might be said to the saints as well as to God, had been the subject of discussion in the pulpits and in the schools of St Andrews, and even in one of the councils of the Church. The more ignorant he represents as contending that it might, and the better informed that it might not, and he says that in the end it was referred to the Sub-prior of St Andrews to frame a canon on the subject. Knox does not refer to the matter at all, nor even to the meeting of the Councils of 1549 and 1552, for he was then absent from Scotland, and his account of the transactions of these years is very meagre. But Spottiswoode and Calderwood do refer to the controversy, and substantially endorse the statement of Fox, who says that he got his information from Scotland. The statement, however, has been set down as "a tale of Fox." It is indeed admitted by one most competent authority that there may have been controversy on this subject in some of the monasteries, for he knew that Sir David Lindsay had written,

> "Frieris sall nocht knaw weill in thair closters
> To quhome they sall say thair Pater Nosters."

It is admitted by another as possible that the subject may even have been discussed in the University. But it has been deemed impossible it should have come before a Council of the Church, and it has been attempted to explain otherwise the unextended canon for which place had been left in the records of the Council of 1549, *circa orationem dominicam.* It has also been overlooked that the names of the disputants and other prominent persons mentioned by Fox, are found in the list of the members of that Council which has been published since his day. May not the Catechism of 1552, however, be regarded as casting light on what hitherto has been deemed obscure, and may it not be that in its clear and distinct utterances we have the judgment of the Sub-prior on the point said to have been referred to him? "This word, *qui es in cælis*, may nocht be said *bot to God only.*" "Amang all the prayers quhilk a Christin man may *say to God*, thair is nane sa worthie and sa excellent as is the prayer callit the Pater Noster." "In sevin petitions it contenis al thingis quhilk we desyre *fra God.*" "That we desyre *at God* in the first petition." "In the thre petitiouns that followis we desyre *at God* to gif us all gud." "In the thre last petitiouns we desyre *at God* to deliver us fra al evil." Finally the eight prayers modelled on it are each of them expressly directed to be said to God.[1] (Fol. clxxiiii., clxxvii., &c.)

[1] Strange as this controversy now appears to us, it was not confined to the more ignorant sort in Scotland. It was discussed between Latimer and his opponents from the pulpits at Bristol, and is referred to in the works of other English Reformers. Bullinger and Calvin give us reason to conclude it was not unknown in Switzerland, and Hermann of Cologne to believe it was not unknown in Germany.

It is only necessary in conclusion to say that my views on the great questions at issue between the Reformed and Unreformed Churches are well known and have very recently been re-stated. But I have not thought that this should prevent me from complying with the request of the Publisher, who deserves so well of all the lovers of old Scottish literature, to write a brief historical notice of this Catechism. It was almost a matter of course that a reprint of it should follow after those of the Aberdeen Breviary and the Arbuthnot Missal. And if the historical notice of it was to proceed from a Protestant at all, probably it will not be deemed inappropriate that it should come from one whose training and work from early manhood have been in the College for which Archbishop Hamilton did so much, and which he loved so well.

The text of the Catechism was printed off before I was asked to write this notice, and I am responsible only for what I have written and for the table of *errata* I have drawn up to supplement the imperfect one in the old edition of the book. That edition suffered not only, as is there indicated, from an occasional deficiency of ink in the types, but still more from a not unfrequent superfluity, so that the letters at times are blotted as well as indistinct, and difficult to be made out.

ALEX. F. MITCHELL.

ILLUSTRATIVE DOCUMENTS.

Hamilton's Catechisme.

It is to be notit that faith in haly scripture is taken in twa sortis. For doubtles thair is ane faith quhilk is general dead and ydil. General faith is ane gift quairthro we ken that there is ane trew God and trowis
Faith. fermly that all quhatsaever is set furth to us of God other in haly write or in the deffinitiouns of general councils . . . gadderet in the haly Spreit is sa trew that nathing can be trewar. . . Also mony evil Christin men and women belieffis be this general fayth . . . of whom we may verifie the wordis of Sanct Paule sayand thus: Confitentur se nosse Deum, factis autem negant.—*Fol.* 93.

Also thair is a faith which is special leiffand and wyrkand. . . quhilk standis in the general faith afore rehersit, and in sure confidence and hoip of Goddis mercy.

I grant to yat He is my makar and hais gevin me bodie and saule, and keipis yame evir, and my life, my wit, my reasone and all my membris. I
In God the Father. grant he giffis me meit and drink, cleithing, house and harbarie, gyrs, corne and cattal, wyfe and barnis, and uther gud. I grant also he garris all his creatouris mak service

Similar Passages in Earlier Treatises.

It is diligently to be noted that faith is taken in the Scripture two manner of ways. There is one faith which in Scripture is called a *dead* faith . . . idle barren and unfruitful. . . This faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God and agreeth to all truth of God's most holy word.—*Homily of Faith.*

Omnia quæ sacris Bibliis ac Catholicæ ecclesiæ diffinitione in spiritu sancto prodita sunt, pro compertissimis habent.—*Cologne Enchiridion.*

And such a manner of faith have the wicked and naughty Christian people, which confess God as St Paul says in their mouth, but deny him in their deeds.—*Homily of Faith.*

Another faith there is which . . . may be called a quick and lively faith. And this is not only the common belief of the articles of our faith, but it is also a sure trust and confidence of the mercy of God.—*Homily of Faith.*

Das meine und glaube ich dass ich Gottes Geschöpfe bin, das ist dass er mir gegeben hat, und ohne Unterlass erhält Leib, Seele und Leben, Gliedmass klein und gross, alle Sinne. Vernunft und Verstand, und so fort, Essen und Trinken, Kleider, Nahrung, Weib und Kind, Gesind, Haus und Hof, &c.; Dazu alle

to me, the sonne, the mone, nycht and day, fyre, aire, watter and erd, fische, foulis aud bestis, and all yat growis on the ground.[1]—*Fol.* 94, 95.

[1] *This is found also in the "Institution of a Christian man," but not in a form so closely resembling the original as the above does.*

Christus quhilk be interpretatioun is callit unctit. And this . . . betakins the dignitie and maist excellent office of Christ our Salviour. In the auld law priestis was unctit. . . Kingis lykwais was unctit. . . And trewly our Salviour Jesus may weil be callit Christ yat is to say unctit . . . to be ane preist and ane king.—*Fol.* 93, 94.

The haly Spreit wrocht the incarnatioun of the Sonne of God. . . For he gaderit certane of the maist pure and clein droppis of bluid quhilk was in the bodie of the Virgin, and of them fassionit and formit the perfit bodie of our Salviour.—*Fol.* 97.

Trewly all devote Christin men and women hes gret cause to be blyth in God quhen thai hear this name. . . Eva zit being a virgin, consenting to the devil brocht the maledictioun of God and eternal dede upon us. But the glorious virgin Marie consenting to the messingeir of God restorit us agane to the benedictioun of God and eternal lyfe. Be Eva than being a virgin disaivit be werkin of the serpent come all our calamities and daily miserie. Be the virgin Marie berand her sonne be wyrkin of the haly Spreit come all our joy and felicitie. Be Eva brekand the command of God, we are borne the sonnis of wraith and damnatioun. Be the virgin Marie submittand herself to God be perfite fayth and obediens we haif resavit Christ Jesus

Creatur zu Nutz und Nothdurft des Lebens dienen lässet, Sonne, Mond und Sternen am Himmel, Tag und Nacht, Luft, Feuer. Wasser, Erden und was sie trägt und vermag, Vogel, Fische, Thiere, Getreide und allerlei Gewachs.—*Luther's Larger Catechism.*

Christus. Officii nomen est et dignitatis unctum significans. Ungebantur olim sacerdotes, ungebantur et reges. Utramque dignitatem in se amplexus est Jesus, sacerdotalem et regiam, unde et nomen Christi, hoc est uncti excellenter meruit.—*Helding's Institutio, f.* 39.

Spiritus sanctus . . . separavit a beata virgine quandam particulam de sanguinibus ejus . . . et de ea formavit corpus et in eodem instanti animam creatam indidit et has duas divinitati univit.—*Richardi Pampolitani, Exp.*[1]

Ex purissimis guttulis sanguinis Mariæ.—*Clingius.*

Hæc est illa Maria ad cujus nomen recreantur omnes animæ piorum. Eva, siquidem, diabolo assentiens maledictionem et mortem orbi intulit. Maria virgo Deo credens, benedictionem et vitam protulit. Per Evam adhuc virginem, serpentis afflatu deceptam, venit calamitas: per virginem, Spiritus sancti afflatu gravidam, rediit beatitudo. Per Evam prevaricantem Dei præceptum iræ filii nascimur, per Mariam Deo subditam, ac dicto angelico parentem atque credentem, Christum accepimus, per quem renascimur filii Dei. Eva superbiens, gratiam Dei amittens, audivit, Multiplicabo ærumnas tuas, et conceptus tuos. In dolore paries filios, &c. Maria gratiam apud

[1] *i.e. Richardi Rolle de Hampole Expositio Decalogi, Symboli Apostolici, &c.—Coloniæ* 1537.

be quhom we ar borne agane the sonnis of God be adoptioun. Eva throch hir pride and disobediens tynt the grace of God quhairfor it was said to hir, In dolore paries filios tuos. . . Bot Marie throch hir meiknes fand grace of God and herd thir wordis said to hir, Ave Maria, &c.

Deum inveniens humilis audivit, Ave gratia plena, dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui, nimirum in quo benedicentur omnes tribus terræ.—*Enchiridion, f.* 12.

Dead.

Lat never the word of sanct Paule gang out of thi mynd when we war ennemeis to God we war reconsalit to him be the dede of his Sonne. Think ofttymes of the wordis quhilk haly kirk singis: Qui mortem nostram moriendo destruxit. . . And be sickir (O christin man) that thou beleive this artikil with ane special faith nocht only beleivand yat the Sonne of God deit for ye salvatioun of S. Peter and S. Paule, but trow sickirly that he deit for thi salvatioun in special.—*Fol.* 103.

O ineffabilem Dei misericordiam quum inimici essemus, reconciliati sumus Deo per mortem filii ejus. . . Id quod et ecclesia canit, Qui mortem nostram moriendo destruxit. . . Iam qui credis Christum passum crucifixum, mortuum et sepultum, et in Christum *propter te* passum crucifixum mortuum et sepultum crede.—*Cologne Enchiridion, f.* 12, 13.

He descended into hell.

Thair is four distinct partis or places of hell. . . Thair is *infernus damnatorum*, the hell whairin thai ar quhilk departis of this warld in actual and mortal syn. And in that hel is thre distinct paynis. The first is privatioun of grace, ye second is privatioun of glore, the third is perpetual feling of sensibil payne.

Notandum est quod quadruplex est infernus, Primus est *damnatorum*, in quo sunt . . . carentia gloriæ et gratiæ et pœnæ sensibiles propter peccatum actuale et mortale.

Thair is *infernus puerorum*, the hel quhairin is the saulis of al ye barnis yat departis of yis warld nocht being baptizit, allenarly in original syn without ony actual syn, and thair is privatioun of grace and privatioun of glore but na sensibil payne, and the payne of thir barnis is verrai litil, eisy and soft.

Secundus infernus supra ipsum in quo sunt . . . carentia gloriæ et gratiæ sed non est ibi pæna sensibilis, qui dicitur *lymbus puerorum* non baptizatorum in peccato originali mortuorum.

Thair is als *infernus purgandorum* ane hel quhairin thai ar quhilk hais mister to be clengit or purgit fra yair venial synnis . . . for quhilk thai have

Tertius infernus supra hunc est in quo sunt . . . carentia gloriæ et pœna sensibilis pro peccato veniali, sed non carentia gratiæ, quia habent gratiam

nocht tholit sufficiently in this warld. And yair is in purgatorye privatioun of glore and also sensibil payne for a tyme, but nocht privatioune of grace.

Thair was also *infernus patrum*, the hell of the fatheris quhair was na payne bot allanerly wanting of the glore of God, yai had na sensibil payne, yai had the favour and grace of God. . . gif ye will know the cause of his passing downe to hell it was to deliver his servantis quhilk afore the time of his passioun departit. . . quhom he deliverit fra the presone of hel callit *limbus patrum*. . . The same deliverance was prophesiit be the prophet Osea: Ero mors tua o mors, ero morsus tuus o inferne. . . The man yat bytis ony thing, he takis part to him and lattis part remane behind. Sa our Salviour . . . fulfyllit this prophesie takand part of saulis out of hel with him and leiffand part behind him.

And to gar us understand syndry haly operatiouns of the haly Spreit he is namit in the scripture with syndry namis. He is callit *digitus Dei* the fyngar of God for als mekil yt our Salviour cast out devillis, fra men and wemen possessit, be the operatioun of the haly spreit. He is callit *Spiritus Paracletus*, because he giffis spirituall consolatioun and comfort to us al in our troubil, or ellis becaus he is our advocat. . . . He is callit *Spiritus rectus*, ye rycht spreit becaus he drawis us fra all carnal and warldly affectionis and leidis us in the hie way of Gods commandis till the kingdom of hevin. He is callit *Spiritus principalis*, the principal spreit, because he giffis us principal strenth to resist all the

the Holy Ghost.

qua liberabuntur a pœnis et perducentur ad visionem Dei, qui dicitur *locus purgatorius*.

Quartus infernus supra istum est in quo sunt . . . carentia divinæ visionis sed non pœna sensibilis et est ibi gratia, et hujuscemodi infernus seu lymbus sanctorum patrum dicitur. . . Solum ergo descendit ad infernum patrum . . . claustra inferni destruxit potentias diaboli subvertit. . . . Unde ait per Hoseam, O mors ero mors tua et morsus tuus ero inferne. Qui mordet aliquid, partem accipit et partem relinquit, ita momordit infernum, bonos secum assumens malos ibi relinquens. —*Richardi Pampolitani, Exp.*

Habet autem Spiritus sanctus in scripturis diversa nomina, secundum diversas operationes. Digitus Dei dicitur, in quo Christus ejiciebat dæmonia. Spiritus Paracletus id est consolator, qui confirmat et consolatur nos in omni tribulatione nostra; seu advocatus; Ipse enim postulat pro nobis gemitibus inenarrabilibus, id est, ad postulandum nos incitat et impellit. Spiritus rectus, quod deducat nos in viam rectam a terrenis affectibus in quibus ambulamus, nos purgans et ad cœlestia subvehens a circuitu in quo impii ambulant revocans, et in viam rectam mandatorum domini reducens. Spiritus Principalis quod confirmet nos ut nullis perturbationibus a Christo separari valeamus, nullis terroribus recedere, nullis cruciatibus

ennymeis of our saule sa that na temporal trubil can move us. He is callit *Spiritus bonus*, a gud spreit, because he pouris into our hart cheritie or lufe of God, quhilk wyrkis in us all gud deidis. He is callit *Spiritus adoptionis* filiorum Dei in quo clamamus, Abba Pater &c.—*Fol.* 116.

The Church. I believe fermely that in the haly Catholyk and Apostolik kirk gadderit be the haly spreit is remissioun of synnis be baptime and eftir be penance and the keys gevin to the kirk. And certainly baptyme may be gevin be yame quhilk ar out with the kirk as ar all heretikis and schismatykis &c. For gif thai pronunce the wordis of baptyme trewly in forme of the Catholyk kirk, the person swa baptisit, ressavis the full effeck of the sacrament quhilk is remissioun of all his synnis and is incorporat to the mystik body of Christ.—*Fol.* 118.

Baptism.

In ecclesia . . . sancta Catholica et Apostolica, in Spiritu Christi congregata, est remissio peccatorum per baptismum et post baptismum per penitentiam et claves ecclesiæ datas. Baptismus quidem extra ecclesiam esse potest apud hereticos, baptisantes in nomine Patris et Filii et Spiritus sancti ; sed prodesse non potest ad remissionem peccatorum nisi baptizatus ante finem vitae suæ redditus et incorporatus fuerit.—*Enchiridion, f.* 30.

Bot and we efter baptyme fal in synnis, suppose yai be nevir sa grevous and mony, we have the secund remeid, quhilk is the sacrament of penance be quhilk remissioun of synnis is gevin be vertew of Christis blude, and ministratioun of the keys gevin to the kirk in the person of S. Peter quhen Christ said to him : Tibi dabo claves regni cœlorum.—*Fol.* 119.

Absolution.

At si post baptismum in peccata quamvis gravia et crebra ceciderimus, superest secunda post naufragium tabula nempe penitentia per quam lapsis in virtute sanguinis Christi donatur remissio peccatorum, ministerio clavium, ecclesiæ in persona Petri traditarum, Tibi dabo, &c.—*Enchiridion, f.* 30.

Be this ye may easely knaw quhat difference is between the sacramentis of the auld law and the sacramentis of the new law. For thai war allanerly schaddowis, takins and figuris, that signifyit thingis to cum, quhilk when our Salviour Jesus Christ in his comming had fulfillit, thai war takin away, and thairfor takin away because thai war fulfillit. And thir sacramentis of the new Testament institute, quhilk

Sacraments

Hinc facile sit discernere sacramenta veteris legis a sacramentis novæ legis. Illa enim umbra futurorum fuerunt, ut significarent, quæ cum suo adventu Christus implevisset, ablata sunt, et ideo ablata quia impleta. Hæc vero instituta sunt, virtute majora, utilitate meliora, actu faciliora, numero pauciora ; ut non tantum significarent, sed et mundarent et sanctificarent.—*Enchiridion, f.* 35.

ar of greter vertew, to us mair profitable, easier to be kepit and observit, fewar in nowmer, nocht only ordanit to signifie and betakin grace but also to cleinge and sanctifie our saulis. —*Fol.* 122.

The vertew of penance is conversion and turning of a man's hart to God fra all his synnis, with an inwart sorrow, greif or displesure, with ane hatrent and detestatioun of the same. . .

ance. Secundlie we mone have ane gret desire to be clengit and delivirit fra our synnis and to get agane the grace and favour of God.—*Fol.* 150.

The sacrament of penance is properly the absolutioun pronuncit be the preist upon sic men and wemen as ar penitent for yair synnis and sa makis ane knawledge and schawis thameself to be penitent.—*Fol.* 151.

Finally it is to be remembrit that nochtwithstanding this way afore declarit is the ordinarie waie and remeid for penitent synnaris to get remissioun of thair synnis and to be reconsalit to the favour of God, zit in case yat yai want a ministar to heir thair confessioun and pronunce the wordis of absolutioun, or in tyme of necessitie quhen a synner hes nocht sufficient laser or opportunitie to mak his confessioun and to do the worthi fruitis of penance, than trewly God will accept his gud will for ye dede. . . . The theif that hung on the cross askit mercy with ane contrite hart, and incontinent he was maid ane cietesene of paradyse, and quhair as he had deservit condemnatioun, his contrite hart with trew faith in Christ changit his payn into martyrdome and

Nihil aliud est quam conversio hominis ad Deum . . . non sine gravi animi dolore.—*Enchiridion, f.* 82.

Penance is an inward sorrow and grief of the heart for the sins by us done and committed, and an hatred and detestation of the same, with an earnest desire to be purged from them and to recover again the grace and favour of God.

The sacrament of penance is properly the absolution pronounced by the priest upon such as be penitent for their sins and so do knowledge and show themselves to be.—*Henry VIII.'s Necessary Doctrine.*

Finally it is to be remembered that notwithstanding this way before described is the ordinary mean for penitent sinners to obtain remission of sins and to be reconciled to the favour of God, yet in case there lack a minister to pronounce the words of absolution, or in time of necessity when a sinner hath not sufficient leisure or opportunity to do the works of penance before declared, if he truly repent him of his sinful life, and with all his heart purpose through God's grace to change and amend the same, he shall undoubtedly have pardon and forgiveness of all his misdoings. . . . The thief that hanged upon the cross asked mercy with a contrite heart and forthwith was made a citizen of paradise; and whereas he deserved pain and punish-

his blud into baptyme. That is to say God of his gret mercy acceptit his dede for his perfite contritioun and faith to his salvation as thoch he had been baptisit.—*Fol.* 158.

ment, his contrite heart changed his pain into martyrdom, and his blood into baptism.—*Henry VIII.'s Necessary Doctrine.*

The Sacrament of the Altar.

The propir mater or sensibil signe of yis sacrament is breid of quheit and wyne of the berry mixt with wattir, apon the quhilk quhen the word of God institut be our Salviour Christ is pronuncit . . . they are turnit into the trew body and blud of Christ, and sa this sacrament is maid and consecrat. For as material breid of quheit feidis, nurisches, sustenis, and keipis a man in this corporal lyfe, and wyne refreschis, comfortis, and makis ane man blyth in the same corporal lyfe, sa the precious body and blud of our Salviour, quhilk ar contenit under ye kindis of breid and wyne and signifyit be the same feidis nureshis and sustenis, refreschis, comfortis and makis ane christin man blyth in his saule quhen thai ressave devoitly this sacrament with faith, hoip, and charitie as yai suld do.—*Fol.* 141.

Elementum ergo seu materia hujus divinissimi sacramenti panis est et vinum aqua mixtum, ad quæ quum accedit verbum, transeunt in verum corpus et sanguinem Christi, et fit sacramentum.

Ut enim panis hic terrestris imbecilitatem carnis nostræ reficit, sustinet et conservat, et vinum hominem lætificat atque inebriat, sic caro et sanguis Christi, quum non tantum sacramentaliter sed et spiritualiter manducantur, interiorem hominem mirifice reficiunt, lætificant et saginant.—*Enchiridion, f.* 52.

Lord's Prayer in Catechism.

Our father quhilk is in hevin. Thy name mot be hallowit. Thy kyngdome mot cum. Thy wyll mot be done in erd as it is in hevin. Geve us this day our daylie breid. And forgyff us our dettis as we forgife our dettouris. And lede us nocht in temptatioun. Bot delyver us fra evyl. Sa be it.—*Fol.* 175.

Protestant form of 1537.

Our fader thow quhilk is in ye hevine, Thy nayme mot be hallowit Thy kingdome mot cum (to usz) Thy wil mot be dwne in ye zeird as it is in the hevine, Giff wsz this day our dailie breid, And forgiff wsz our dettis as we forgiff our dettours, And leid usz nocht in temptatione, but deliver usz fra evil. Amen.—Gau's *Richt Way to Hevin.*

THE CATECHISME,

That is to say, ane comõne and catholik instructioun of the christin people in materis of our catholik faith and religioun, quhilk na gud christin man or woman suld misknaw: set furth be ye maist reuerend father in God Johne Archbischop of sanct Androus Legatnait and primat of ye kirk of Scotland, in his prouincial counsale haldin at Edinburgh the xxvi. day of Januarie, the zeir of our Lord 1551, with the aduise and counsale of the bischoippis and vthir prelatis with doctours of Theologie and Canon law of the said realme of Scotland present for the tyme.

S. Aug. libro 4. de trinitate. cap. 6. Contra rationem nemo sobrius, contra scripturam nemo christianus, contra ecclesiam nemo pacificus senserit.

Agane reasone na sober man, agane scripture na christin man, agane the kirk na peacabil or quiet man will iudge, or hald opinioun.

AD PIVM LECTOREM.

HIc liber est sacer, divini dogmata verbi
Continet, ipse pius nocte dieque legas.
Hic disces Christum, pater hunc tibi misit vt esset
Justitia, et vitæ regula certa tuæ.
Hic tibi tot lucent stellæ, tot sydera fulgent,
Haud secus ac si sit gemmea tota domus.
Hunc tu viperea caueas percellere lingua:
Neue Theonino rodere dente velis.
Laudatur merito, multis qui maxima prestat
Commoda, sed detur gloria tota deo.

TOtius legis (fateor) volumen.
Continet summi documenta patris:
Non vacat cunctis tamen immorari
sedulo cartis.
Quicquid humane liber hic saluti
Est opportunum tenet, ergo quisquis
Vult fide Christum colere, audiat, vel
discat ad vnguem.
Consulas equi pie lector, atque;
Candide, nostrum precor vt laborem:
Qui tibi monstrat breviter tenenda
Pectore firmo.

IOHNE BE THE MERCIE OF GOD

Archbischop of sanct Androus, Metrapolitan and primat of the hail kirk of Scotland, and of the seit Apostolyck Legatnait, till all & sindry Personis, Vicars and Curattis, specially within our awin Diocye, and generally within the boundis of al our hail primacie of Scotland, desyris grace and peace in Christ Jesu our saluiour.

AFTER that the diuine prouidence of God had promouit vs to the office of ane Archbischop and general primace of yis kirk of Scotland, we thocht oft tymes, that na thing culd be to God mair plesand, to the christin pepil mair expedient, and to our office mair conuenient and consonant, than with all diligence to prouide, that the christin pepil (of quhome we haue spiritual cure vnder God) mycht be instruckit in the faith and law of God, with ane vniforme and concordant doctrine of Christis religioun, aggreabil in all pointis to the catholyk veritie of halie kirk. For sen swa it is (as S. Paule sais) that we ar all regenerat in Christ with ane baptysme, all oblissit to haue ane faith, all redemit w ane blud & dede of our mediatour Jesus Christ, all leuand in ane hoip of the eternal glore, all subjeckit to the seruice of ane lord, all gydit with ye directioun of ỹ haly spreit, quhilk is ane daily techeour & gouernour of ye hail vniuersal kirk.

Quhat

Quhat can be mair conuenient, ze mair necessarie: yan yat we al baith prelatis & subjeckis, superiours and inferiouris, alwais agre & concord togeddir in ỹ vnite of ane catholik doctrine, concerning al pointis belangand to our christin religioun? Quhat vthir thing requirit S. ꝑaule of his Corinthianis (quhen he so ernestly maid supplicatioun to thame) sayand

1 Cor. i. thus: Obsecro vos fratres, per nomen domini nostri Jesu Christi, vt idipsum dicatis omnes, et non sint in vobis scismata, sitis autem perfecti in eodem sensu etin eadem sententia. Brether, I beseik zow for ỹ reuerence yat ze aucht to our Lord Jesus Christ, yat all ze say ane thing, and lat na scismes, discord or diuisioun be amangis zow, bot be ze perfite in ane mynd & in ane sentence. In yir wordis ze may plainly vnderstand quhow luffingly & tendirly the Apostil exhortis his

1 Cor. 14. Corinthianis, & in yame vs all, to keip vniformitie and concord in setting furth to ye people the doctrine of our christian faith & religioun, quhen he sais: all ze say ane thing. As he mycht say plainely. In all materis yat concernis our catholyk faith and christin maneris, se yat ze be vniforme, se yat ze agre togedder in the confessioun of our faith, se yat ze concord ane with ane vthir in the forme of teching the trew word of God, yat as the samyn Apostil writtis to the Ro-

Roma. xv. manis: vnanimes vno ore honorificetis deum. Al ze beand of ane mynd may w ane mouth honour God. And as he exhortis to concord in doctrine, swa he plainly forbiddis al scismes and discord in teching, sayand: Let na scismes be among zow. Quhat trew christin hart will nocht be discontent, lament & sorrow, to se sa mony sectis of doctrine, sa gret diuersitie

sitie of opiniouns, sa mekil contentioun, & sa detestabil heresis as we se daily amangis ỹ christin people? swa yat now S. Paule may trewly say: Videte canes, videte malos operarios, videte concisionem. Behald ye doggis, behald euyl workeris, behald contentioun and diuisioun. As he mycht say plainely, quhasa ar geuin to cotentioun & stryfin materis of our christin religioun, ar mair lik to doggis yan to trew christin men, of quhom it is writtin: Multitudinis credentium erat cor vnum et anima vna. The multitude of yame ỹ beleuit in Christ Jesu was all of ane hart & of ane mynd. It is vndoutand ane synfull & ane damnabil thing to varie & discord in materis of our faith seing yat S. Paule sais: God (sais he) is nocht God of discentioun, bot he is God of pece. Quhairfor it follows ỹ all gud men & wemen yat wald be ye trew seruandis of God, suld labour wt all diligence to eschew & put away all variance & discentioun, yat occurris or may apperandly occure, in ỹ materis of our faith, & to be (as he sais) perfite in the sam mynd, & in the samyn sentence. To yat effect we haue exhibet to zow this present Catechisme: quhairin is contenit breuely & trewly, ỹ sowmme of our christian doctrin, agreand in all pointis to the wordis of halye scripture, trew expositioun of ye auld and catholyk doctouris, and in materis of contrauersie, agreand to the decisiouns and determinatiouns of general counsallis, lauchfully gaderit in the halye spreit for the corroboratioun of our faith. Quhairfor first we exhort yow, ze also requiris zow as ze will answeir to vs afore God, that ze vse this present buke to zour awin eruditioun, and als mekil as ze may be the grace of God, to zour awin spiritual edificatioun in Christ

Philip. 3

Actuum 4.

1 Cor. 14

Jesu our saluiour. For trewly to vs and zow ye
2. Pa. 29. wordz ar spokin, writtin in haly scripture: Nolite negligere vos enim elegit deus vt stetis coram eo. Be nocht negligent in doing your office, for God hes chosin yow to stand afore him, that is to say, to mak ministratioun to his majestie for the saluatioun of the pepil. And suppose negligence is to be repreuit in all man & woman, zit trewly maist of all it is to be repreuit into yame yat hes cure of christin pepil, according as S. Augustine sais
Dist. 40. Ante oìa. ad Valerium: Nihil in hac vita facilius, leuius et acceptabilius hominibus episcopi, presbyteri aut deaconi officio. Sed si prefunctorie id est negligenter res agatur, nihil apud deum miserius, tristius atque damnabilius. Nathing in this life apperis to warldly men mair facil, mair esie & mair acceptabil than ỹ office of ane bischop, preist or dekin, bot and the samyn office be done negligently, yair is na thing afore God mair miserabil, mair heuy & mair damnabil. Heirfor it is to zow expedient to vse this present Catechisme, first to zour awin instructioun, remembring quhat is writtin:
Dist. 38. Ignorantia. Ignorantia mater cunctorum errorum maxime i sacerdotibus vitanda est, qui officium docendi in populo susceperunt. Ignorance the mother of al errours suld maist of al be eschewit in preistis, quhilk hes ressauit the office of teching amang the christin pepil. Secundly, according to the decreit maid in our prouincial counsale, our will is that ze reid ỹ samyn Catechisme diligently, distinctly & plainly ilk ane of zow to your awin parochianaris, for thair common instructioun & spiritual edificatioun in ye word of God.

God, necessarie of thame to be knawin. For as ane scholar quhilk is to leir ony special science, man first leir ye beginning or rudimentis of yat science, & swa procede or ascend to ye mair perfit vnderstanding of ȳ samyn science. Sa we haue thocht it expedient to teche the christin pepil committit to our cure, the begynning or rudimentis of our christin doctrine, contenit schortly, trewly and plainly in this present buke, that thai being sufficiently instruckit in ȳ samyn, may mair esely cum to ȳ vnderstanding of hiear doctrine, contenit in ye euangels & epistils vsit to be proponit & declarit to yame be precheouris of ȳ word of God.

Exhortand also all thame yat is to reid or heir this common instructioun to follow the counsale quhilk the Wisman geuis thame, sayand thus: Altiora te ne quiesieris et fortiora te, ne scrutatus fueris, sed que precepit tibi deus illa cogita semque & in pluribus operibus eius ne fueris curiosus. Eccle. 30. Seik nocht to vnderstand thai thingis ȳ is abone thi intelligence, seik nocht to ken yai thingis quhilk ar abone thi capacitie, bot euirmair remembre of yai thingis yat God hes commandit the to do, & be nocht curious to vnderstand the werkis of God quhilk is nocht necessarie or profitabil to the to knaw for thi saluatioun. Remembre quhat Salomon sais in his Prouerbis: Perscrutator majestatis opprimetur a gloria. Pro. 25. He yat inquiris ouir hiely yai thingis yat belangis to the majestie of God, sall be oppressit be the glore, yat is to say, as ane man yat lukis directly apon the cleir schinand sonne ony lang tyme, hurtis & makis dym

the

the powar of his corporal sycht, sa he yat hiely sekis to knaw ye haly misteris & secretis of God, hurtis & dullis his intelligence & powar of vnderstanding. Thairfor we request all man & woman to keip the rewil yat S. Paule geuis to the Romanis, sayand:

Roma.xii. Dico enim per gratiam que data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere, sed sapere ad sobrietatem: & unicuique sicut deus diuisit mensuram fidei. Be that grace of God that is geuin to me, I say till all yat is amang zow, that na man seik mair than it behoiffis him to seik, bot to inqueir yai thingis yat ar sufficient for him to knaw & euirilk man as God hes geuin ane mesour of faith or ane gift of grace, sa vse it to the glore of God & the edificatioun of himself and of his nychtbouris, that in all thingis God may be honourit.

And to be schort & plaine with zow al yat ar spiritual curattis vnder vs, our hail intentioun is (as God we tak to our witnes) to help als mekil as lyis in vs the christin people your parochionaris out of blynd and dangerous ignorance, & to bring thame to knawlege of thai thingis that belangis to thair saluatioun. And thairfor euerilk sonday and principal haly daie, quhen yair cummis na precheour to tham to schaw thame the word of God, to haue yis Catechisme vsit and reid to yame insteid of preching, quhil God of his gudnes prouide ane sufficient nowmer of catholyk and abil precheouris, quhilk sal be within few zeiris as we traist in God, to quhom be honour & glore for euir.

Amen.

☞ Ane tabil of all the principal materis and common placis ordourly intraittit and declarit in the foure partis of this present Catechis.

FIRST ye prologe declaris compendiously, how necessare it is to al christin men & wemen to ken yair awin miserabil stait quhairin thai leif, and agane to ken ye gret gudnes of God towart yame, and al yai thingis quhilk belangis to thair christindome, schawād ane conuenient cause of the setting furth of this present Catechis.

☞ The contentis of the First part, quhilk is of the ten commandis.

Quhat is the law or command of God?

How we suld obserue ȳ comandis to ye plesour of God. Ca. i.

Cominatiounis of paynis temporal, spiritual, and eternal, aganis the brekaris of the commandis of God. ca. ii.

Promis of rewardis temporal, spiritual, and eternal, maid to the keparis of Goddis commandis. cap. iii.

Quhairin standis the trew knawlege of God quhilk he requiris of vs all in the beginning of ye first comand?

That the beginning of ȳ trew seruice of God is to feir him. cap. iiii.

Ane declaratioun of ye twa principal vertewis callit Faith & hoip, quhairwith we aucht to serue God in our hartz, quhilk seruice he requiris of vs in the first command. ca. v.

Of the trew lufe of God, quhilk is ye fourt principal vertew requirit to the trew seruice of God, quhilk we aw to him in our harts. ca. vi.

Of the trasgressouris of ye first command, and first of thame yat feiris man abone God.

Of heretikis.

The discriptioun of ane heretike.

How ye verite of our faith may be discernit fra heresy.

Of hoip in man abone God.

Of hoip in our awin strenth, richis, and wisdome. cap. vii.
Of infidelite. Dispiratioun. Presumptioun.
Spiritual ydolatrie.
Al kind of witchcraft and superstitiouns.
Temptatioun of God.
Elatioun and pryde, with ane schort declaratioun of ye rycht vse of ymagis. cap. viii.
Comminatioun of paynis aganis the brekaris of the first comand, & promis of rewardis to the keparis of ye sam. ca. ix.
The cominatioun of paynis, and promis of mercy, quhilk is exprimit in special, in ye end of the first command. cap. x.
The rycht keping of ye secund comand, standis in v. pointis
Confessioun of our faith.
Louing & thanking of God.
Teching the word of God.
Faithful and deuout prayar.
Lauchful swering be ye name of God. cap. xi.
Brekaris of the secund command, with comminatiounis of paynis aganis the brekaris, and promis of rewardis to the keparis. cap. xii.
Declaratioun of the sabboth day.
The ceremonyis of the sabboth day.
The moralitie of the sabboth day.
The translatioun of the sabboth day, to the sonday.
The spiritual and continual rest of our conscience.
The rycht keping of ye third command.
Quha brekis yair haly dais?
Uthir haly dais to be kepit by the sonday.
Cominatiouns of paynis aganis the brekaris of ye haly dayis, w promis of rewardis to the keparis of the samyn. cap. xiii.
Expositioun of the command of lufe, quhilk we aw to our nychbour.
How we suld lufe our self & sa our nychtbour with ane honest & haly lufe, with ane trew and vnfenzet lufe, with ane costant & perseuerent lufe, w ye ordour of cheritie. cap. xiiii.
Quha is our nychtbour?
Of the lufe quhilk we aw to our ennymye.

How we suld lufe our nychtbouris persone, & het his euil conditiouns.
Quhat thingis mouis a man to lufe his nychtbour as himself? cap. xv.
Thre maner of fatheris, natural, spiritual, and temporal.
Of honour, lufe and obediens dettit til our natural fatheris.
Of the honour, lufe and obedience dettit till our spiritual fatheris.
Of honour, lufe and obediens dettit till our temporal fatheris.
Of obedience dettit till our prelatis.
The rycht keping of ye fourt command.
Quha breikis the fourt command, with punitioun of the breikaris, and reward of the keparis. cap. xvi.
The expositioun of our saluiour, maid to the first comand.
Yat ye law of God is spiritual.
How it is nocht ane thing to be crabit at our brotheris persone, and to be crabit at our brotheris falt.
Of lesum crabitnes necessare till Judges, Magisteris, and officeris.
The rycht keping of ye fift comand, is to forbeir slauchter, and all occasiouns of the samyn, and to be til our nychtbouris persone pacient, kind, liberal, and mercyful.
Thai breik the fift command that slais ony man or woman in yair hart be wraith, malice, hettret or cosent to the samyn.
Or yat slais ony man w yair toung be cousale or comand.
Or with yair deid be writing or violence by the ordour of justice. And be vnmercyfulnes, quhen thai may saif yair nychtbouris lyfe with help & supply and will nocht.
Temporall Judgis kepand the ordoure of Justice, in slaing of misdoars synnis nocht aganis the fift command.
Temporall judgis synnis greuously in twa pointis.
The punitioun of ye brekaris of the fift command, and promis of rewardis maid to the keparis of it. cap. xvii.
The expositioun of our saluiour maid the sext comand.

The rycht keping of ye sext command is to forbeir all kindis of lechorie and also all occasiounis of the same. And that ilk man suld leiue ane chast lyfe according to his stait.
Of ye chastitie of marriage, wydohed, and virginitie.
Brekaris of ye sext command ar al adulteraris, deflouraris of virginis, rauissaris of wemen. Incesteous personis. Comittaris of ye syn aganis nature. Simpil fornicatouris and prouokaris to the synne of lechorie. cap. xviii.
Declaratioun of temporal paynis aganis adulteraris & al vthir lechorus personis.
That blindnes of the hart is the dochtir of lechorie.
Cominatioun of paynis eternal aganis al lecherous men and wemen.
Special rewardis promissit til all thame quhilk leiuis ane chast lyfe. cap. xix.
The rycht keping of the seuint comand is to geue almous. To len without okkir. And ilk a man to wyn his awin leiffing with sum conuenient labour according to his stait.
Brekaris of the seuint command ar these. Reffaris, resettaris of theft and reft.
Princes ȳ fauouris theiuis or reffaris.
Jugis quhilk for lufe of rewardis dois ony thing by ye ordour of justice.
Patronis of bnficis, quhilk for lufe of warldly geir promotis ony man to ane benefice of the kirk.
Comittaris of sacrilege.
Hurtaris of the comon weil for lufe of yair singlar weil.
Usuraris.
Defraudaris of waigis fra seruandis or labouraris.
Strikars of vnlesum counze.
Merchandis that vsis unlesu wais of bying & selling.
All kind of craftismen that usis ony falset or unlesum wais in thair craft.
All kind of benefícit menne quhilk dois nocht thair office, nother spendis the geir of yair benefice conforme to

the word of God and lawis of haly kirk.
Gentilmen that gettis & kepis ony heretage be wrangous wais.
Takaris of ouir mekil mail or farme, to the herschipe of the tenentis. cap. xx.
Also thai synne aganis the seuint command that committis symonye.
Quhat is symonye?
How monye maner of wais may symonye be committit?
How mony maner of wayis may justice be peruertit be judgis and men of law?
Lykwais yai synne yat fyndis ony vthir mens geir and restoris it nocht agane to ye awner. Quhasa wil nocht pay thair dettis.
Quhasa wil nocht pay yair teindis.
Executouris of testamentis that dois nocht thair dewty in fulfyllyng of ỹ deidis last will.
Medicinaris and Chirurgeraris that begylis the seik & hurt men, takand wagis fra yame largely, quhen yai can do thame na gud.
Potegareis that sellis corruppit drogaris.
Also hou it is Gods command to mak restitutioun of all wrangous geir.
Cominatioun of paynis aganis the brekaris of ye seuint command. cap. xxi.
Promis of rewardis to the keparis of the seuint command, quhair it is declarit largely hou God rewardis all yame yat giffis almous to thair powar for goddis saik, ẅ rewardis temporal, spiritual & eternal. cap. xxii.
Ye rycht keping of ỹ aucht command is to speik al our wordis to ỹ plesour of God and profit of our nychbour.
That to the gud gyding of our toung thre thingis ar necessare.
Discretioun, quhilk is comparit to ane bridil of a hors and also to ane Rother of a schip.
Consideratioun of gret skaith that cummis of ane euil toung, also that reformatioun of our hart is ne-

cessarie to the gud gyding of our toung.
Brekaris of ye aucht comand ar wrang spekars in jugemet quhidder thai be judgis, accusaris, witnessis, procuratours or aduocatis. Also lyaris, flateraris, bakbitaris, heiraris of bakbiting. Quha interpretis ony vthir mannis wordis or deidis to the worst part.
Quha dissimulis to schaw the veritie, quhen and quhair yai suld schaw it.
The punitioun of thame that brekis the aucht comand, and the reward of yame yat keipis the same. cap. xxiii.
The rycht keping of the nynt and tent comandis is to haue ane cleir ee and ane clein hart, quhair is declaris the cleir ee of our intentioun to God, and also the cleir ee of our intentioun to be had to our nychtbour.
The descriptioun of ane clein hart.
The descriptioun of ane foule hart.
Quha brekis these twa last commandis?
Yat our carnal cocupiscence is to vs na dedelie synne, sa langas we consent nocht with ane deliuerit mynd to the delectatioun or deid of the sam. cap. xxiiii.
Quhat is the cause yat carnal cocupiscence remainis in our flesche eftir Baptyme, quhair is geuin four rewlis or lessonis, yat techis hou we suld dant our flesch fra all vnlauchfull lustis & desyris.
The punitioun of thame that brekis ye twa last comandis, and rewardis of the keparis. cap. xxv.
Of the rycht vse of the law or ten commandis of God, declarit plainly be foure familiar exempillis drawin fra ye haly scripture. cap. xxvi.

The contentis of the secund parte quhilk is the expositioun of the xii. artikils of the Crede.

Ane introductioun to the Crede contenand ane declaratioun of the necessitie of our christin faith.
Of twa sortis of faith, general and special.
How general faith is necessarie, bot nocht sufficient to our saluatioun.
Yat special faith (that workis throw lufe) is baith necessarie and sufficient to our saluation.
That the special faith suld be loifft & lustit for mony excellent operations, quhilk it workis in christin men & wemen.
The Crede is diuidit into iii. principal partis according to ye faith, quhilk we aucht to haue in the blissit Trinitie, the father, the sonne, and the halye spreit, thre personis and ane God. cap. i.
Yat ilkane christin man and woman suld haue in yair awin self ane special faith.
How the artikillis of ye creed can nocht be comprehendit bi natural reasone.
Yat to trou in God pertenis to the special faith of ane christin man.
Hou thair is goddis be false nominatioun.
Hou thair is goddis be participatioun of God's auctorite and Gods grace.
Hou yair is bot ane leuand & eternal God be trew nature, and properteis of the godhed.
Yat sum knawlege is geuin to vs of ye maist excellent majestie of God.
Yat our saluiour Jesus Christ is only the sonne of God be natural & eternal generatioun.
Yat all faithfull and gud men and wemen ar sonnis or barnis of god be the grace of adoptioun.
Of the gret confidence quhilk we aucht to haue in the help & prouidence of our eternal father almychty God.
Hou ye fundatioun & ground of all our faith, is to trou sickirly that God is almychty.

Hou yai trow nocht fermely that God is almychty, quhilk denyis that the precious body and blud of our saluiour Christ is really present in the haly sacrament of the Altar:
That be yis word creatioun we suld also vnderstand the conseruatioun, prouisioun, protectioun and gouernans quhilk God hes of all his creaturis. cap. ii.
The sence of the first artikil of the Crede.
Morall lessonis of vertew gadderit of the first artikil of the Grede.
The first lessone is to ken God be his creatouris.
The secund lessone is to gife thankis to god, becaus yat he hes geuin to vs all his creatouris.
The thrid lessone is to haue pacience, because all aduersitie cummis of God.
The fourt lessone is to vse all creatouris to the pleasur of God. cap. iii.
The secund part of our Crede contenis vii. artikils pertenand to ȳ faith quhilk we aucht to haue in our saluiour Christ.
Yis word Jesus, quhilk is the propir name of our saluiour, excellis all names of all creatouris, in significatioun, vertew and majestie.
Yis word Christ betakins the maist excellant dignitie and office of our saluiour, quhairby he is our hie king and hed bischop.
Our saluiour Jesus Christ is the only sonne of God be eternal generatioun.
All faithfull gud men ar sonnis of God be grace of adoptioun.
Hou the halye spreit beiris witnes to our spreit, yat we ar the sonnis of God.
That Jesus Christ is our lord be doubil rycht, baith be reasone of creatioun & also of redemptioun.
Hou we suld be ye exempil of ȳ glorious virgin Mari consaue and beir the word of God. cap. iiii.
We suld trou in the sonne of God.

Hou ȳ haly spreit was wor=
kar of ȳ blissit incarnation.
Declaratioun of the blissit
natiuitie of our saluiour.
Of the perpetual virginitie
of ye glorious lady Christis
mother.
Hou the glorious virgin
was the begynning of our
saluatioun.
Þat be ye blissit incarnation
of Christ we ar mekil inducit
to ane ferme faith, we are lif=
tit vp in our hoip, our hartz
ar kyndlit in feruent cherite
and lufe of God. cap. v.
Ane exhortatioun to heir
deuoitly the artikill of the
passioun of Christ.
Quhat paynis our saluiour
tholit for our redemptioun.
Quha was judge to him,
quhat kynd of dede tholit he
for vs.
Quhat fruit or profite gat
we be the meritis of his pas=
sioun.
Þat his berissing was hono=
rabil.
The sentence of ye fourt ar=
tikil.
Morall lessonis of vertew
gadderit of the fourt arti=
kil of the crede.
Exempil of perfite lufe and
cheritie.
Exempil of perfite pacience.
Exempil of perfite obediens.
cap. vi.
Quhair is hel?
Hou mony distinct partis
or placis is in hel.
Quhom deliuerit our sal=
uiour out of hell.
Moral lessonis gadderit of
the fift artikil of the crede.
We suld hoip fermely in the
help of our saluiour.
We suld leir to consaue the
feir of God. cap. vii.
Þat our saluiour raise fra
the dede be his awin mycht
and powar.
Þat our saluiour raise to
ane lyfe immortal and glo=
rious.
Quhy he raise ye thrid dai.
The sentence of the sext ar=
tikil of the crede.
Morall lessonis of vertew
gadderit of the sext artikil
of the crede.

Be the exempil of our saluior we suld ryse spiritually.
We suld nocht differre our spiritual resurrectioun.
We suld ryse to ane new lyfe.
Quhen we ar ryssing, we suld nocht dee agane, be comitting dedlie synne. cap. viii.
Hou hie ascendit our saluiour?
Hou we suld vnderstand that our saluiour settis at the rycht had of God ỹ father almychty.
The sentence of the seuint artikil of the crede.
Morall lessonis gadderit of ye seuint artikil of the crede.
Hou profitabil was til vs the ascentioun of our saluiour. cap. ix.
Quha sall be judge in the day of the extreme judgement.
Quha sall be judgit in the day of extreme judgement.
Quhairof sal all men and wemen be judgit?
Of all deidis, of all wordis, of all thochtis.
The sentence of this artikil.
Ane moral lessone, yat we suld leir to feir the extreme judgement of God. cap. x.
Yat ỹ haly spreit is trew God.
That the haly spreit is giffar of all halynes.
Yat syndry names of ye haly spreit, declaris syndry operatiouns of the samyn spreit.
The sentence of the nynt artikil. cap. xi.
Yat the haly kirk is callit the mistike bodye and spouse of Christ, and also the new citie of Hierusalem.
The sentence of the tent artikil
Quhat is the halye catholyk kirk, and quha ar memberis of it?
Quha ar outteth ỹ haly kirk.
Of the vnitie of halye kirke.
Quhat is communioun of sanctis.
Quha ar priuate the communioun of sanctis.
That remissioun of original synne is gettin be faith and ye sacrament of Baptyme.
Yat remissioun of actual syn is gettin be faith and the sacrament of Pennance.
That pennance is the gift of god, and thairfor we suld ask it at god in our daily prayar.

Quha gettis remissioun of synnis fra God. cap. xii.
That the resurrectioun of bodies sal be general.
ꝑat al men & wemen sal ryse to ane lyfe immortal.
Of the gloir of the bodeis ꝑat sall be geuin till all gud men and wemen.
Of ye glore of ye saule, quhilk is vntelabil.
In heuin we sall fulfil the command of lufe perfitly.
Of the ded eternal, quhairto all euil men and wemen apon domis day sall be condemnit. cap xiii.

☞ The contentis of the thrid part of the Catechis, quhilk is declaratioun of the seuin sacramentis.

First of all we exhort the christin pepil to tak tent to the declaratioun of ye seuin sacramentis becaus ꝑai ar spritual wellis of grace.
The hail nowmer of the sacramentis.
The diffinitioun of ane sacrament of the new testament is declarit. cap. i.
Syndre causis of the institutioun of the sacramentis.
Sensibil takins of Christis religioun.
Instrumentis of grace and of our saluatioun.
Tha war ordanit also for our humiliatioun, instructioun & spiritual exercitioun.
ꝑat ane sacrament is constitute or maid of twa principal partis, the tane is ane sensibil signe, & the tother is the word of god. cap. ii.
Twa principal partis of Baptyme.
Of the wattir of Baptyme.
How the wattir of Baptyme was figurit be ye flud of Noe and the red see.
Of the wordis of Baptyme.
Of the promis of Baptyme.
The sentence of the wordis of Baptyme.
Of ye couenand or conditioun maid in baptyme betwix god and man.

ȝat circumcisioun was ane figure of Baptyme.
Of the vertew and effect of Baptyme.
The first effect of Baptyme is remissioun of all synnis.
The secund effect of Baptyme is resauing of the haly spreit.
The thrid effect of baptyme is to be cled with the rychteousnes of our saluiour christ.
ȝat carnal concupiscence eftir Baptyme is nocht synne bot consent of our free will.
The fourt effect of baptyme is breking and diminution of the violent powar of carnal concupiscence. cap. iii.
Conuenient causis and reasonis of the ceremoneis vsit in Baptyme.
Quha is minister of the sacrament of Baptyme. cap. iiii.
How expedient it is to ressaue the sacrament of Confirmatioun.
The sacrament of Confirmatioun is declarit be twa placis of the scripture.
Of crisyme, quhilk is ye sensibil signe or mater of Confirmatioun.
Of ȳ word of Confirmatioun.
The sentence of the wordis of Confirmatioun.
Of ye vertew and effeck of Confirmatioun. cap. v.
Of the seuin giftis of the haly spreit.
Of the gift of wisdome.
Of ye gift of vnderstanding.
Of the gift of counsale.
Of the gift of fortitude.
Of the gift of science.
Of the gift of pietie.
Of the gift of feir. cap. vi.
Of ye necessare institutioun of ye sacrament of ye altar.
Of ye figuris of yis maist excellent sacrament.
Of the syndry names of yis precious sacrament.
Quhi is yis sacrament callit the suppar of our Lord.
Of ye propir matir & sensibil signe of this haly sacrament, quhilk is breid and wyne.
Of the word of God yat belangis to the consecratioun of this diuine sacrament. cap. vii.

Of the veritie and real existens of the body and blud of our saluiour in the sacrament of the altar.
Of ye frutis and effectis of yis sam sacramet, quhilk ar spiritual fude of our saulis.
Incorporatioun to our saluiour Christ.
Augmentatioun of the meritis of our faith.
Lyfting vp of our hoip.
Augmentatioun of cheritie.
Quyck remembrance of the passioun of Christ.
Unitie & concord amang ye christin pepil. cap. viii.
Hou christin men & wemen suld prepare yame self worthely to the ressauing of yis holy sacrament wt ane rycht intentioun, with ane perfite and hail faith, wt ane clein conscience, and with deuote prayar and orisoun. cap. ix.
Of ye necessare institutioun of ye sacrament of pennance.
The vertew of Pennance.
The sacrament of pennance.
Quha hes powar to forgife synnis in the sacrament of Pennance.
Quhat thingis ar requirit to the worthi ressauing of ỹ sacrament.
That faith is ye ground of ye sacrament of pennance.
Of contritioun ye first part of pennance. cap. x.
Of Confessioun the secund part of pennance.
Of satisfactioun the thrid part of Pennance.
Quhat remeid quhen we cannocht get ane confessour a preist, or may nocht mak our cofession being stoppit with lauchful impediment. cap. xi.
Hou expedient it was to ordane the sacrament of extreme vnctioun.
That our saluiour Christ ordanit ye sacrament of extreme vnctioun.
Sanct James settz furth & declaris the same sacrament.
Ye word of God vsit in yis sacrament.
The promis of mercy annexit to the sacrament.
The sensibil signe or mater of this sacrament.
The fruitis and effectis of

this sacrament.
Exhortatioun maid to ỳ pepil to vse this sacrament. cap. xii.
Of the necessarie institutioun of the sacrament of Ordour.
Yat auctoritie of ministratioun of the sacramentis was geuin to the Apostillis, & also to yair successouris ministeris of the kirk, to indure be cotinual successioun to ye end of ye warld.
Yat ordour is ane sacrament.
The promis of grace annexit to ordour.
The ordinatioun of ministers in the kirk of god belangis to bischopis.
The auctoritie of ane preist is to minister fiue sacramentis, to preche the word of God, & to pray for the christin pepil.
That the euil lyfe of the minister stoppis nocht the effect of the sacrament.
The auctoritie of ane bischop is declarit.
Powar to curs is geuin to bischoppis.
How cursing weil vsit is ane spiritual medicyne.
That our saluiour Christ gef to bischoppis ye powar of cursing. cap. xiii.
Of ye first institutioun of matrimony.
Four conuenient causis of ye institutioun of matrimonye.
That matrimonye is ane sacrament.
How matrimonye was degenerat frathe first perfectioun.
How our saluiour Christ restorit agane matrimony to the first perfectioun.
Twa singular codiciouns of the matrimony yat is amang christin men and wemen.
Agane how matrimonye is ane sacrament.
The sensibil signe and mater of matrimonye.
The forme of wordis vsit in the contract of matrimonye.
The promice of grace annexit to matrimony.
The fruitis & effectis of matrimonye.
How a marreit man may syn with his wyfe. cap. xiiii.

The contentis of the fourt part of yis Catechis is the expositioun of the Paternoster.
And first the prologe schawis the maner hou christin men and wemen suld mak yair prayar to God.
Yat prayar suld be maid with ane trew faith.
That faith techis twa thingis necessare to be had in making of our prayaris.
That be the lycht of our faith we suld knaw our awin gret pouertie and miserie.
That be the lycht of our faith we suld behald and see ỹ gret gudnes of God towart vs.
Hoip is the secund vertew necessarie in prayar.
Hoip hes twa properteis, sickir cofidence in ye help of God promissit to vs.
Pacience and lang sufferance committand to God baith the maner & tyme of our helping.
Cheritie is the thrid vertew requirit to be had in makin our prayar.
Hou we may afore our prayar kindal our hartis in the lufe of God.
Hou we may be ardent in the lufe of our nychtbour.
Quhasa forgiffis nocht to his nychtbour all offensis, sal nocht be hard of God in his prayar. cap. i.
Hou the prayar of obstinate synnars is nocht hard of God.
Hou the prayar of penitent synnaris is hard of God.
Yat fasting & almous deidis disponis a man to deuot praiar. Hou we may mak to God lang prayaris.
Of the preeminens and excellent dignitie of the Paternoster. cap. ii.
Sen Christ hes leirit vs to call God, father, we suld pray to him with gret confidence.
Quhat is our dewtie to be doin to God our father.
Sen Christ hes leirit vs to say to God, O our father: we suld pray to god for our nychtbour as for our self.
Hou god almychty is in the heuins.
Hou God is in al placis, bot specially in the heuin empyre be manifestatioun and giffin of his glore.

Ane deuote prayer maid apon the first wordis of our lordis Orisone. cap. iii.
Quhat is the name of God?
Hou the name of God suld be sanctifyit. Hou the name off god is fylit be iii. sorts of men: Gentilis, Jowis, & euyl christin men and wemen.
Ane deuote prayer maid apon the first petitioun. cap. iiii.
Of warldlie kingdomes.
Of ye kingdome of ỹ Deuyl.
Hou the deuyl is ye prince of this warld.
Of the kingdome of gode in grace and rychteousnes.
Off the kingdome of gode in glore and lyfe eternall.
Ane deuote prayer maid apon ye secund petitioun. cap. v.
That the hie way tyll heuin is to fulfyl ỹ wyl of God, schawin to vs in his commandis.
Hou it is the wyll of gode that all trewe seruandis of Jesus Christ sall haue eternal lyfe.
That it is the wyl of god that al men & wemen keip his commandis.
Ane deuote prayer maid apon ye thrid petitioun. cap. vi.
We suld ask at god our daile fude, baith for bodie & saule.
We may lesūlie desyre of god our necessare sustentatioun.
We suld desyre at god yat we may wyn our necessare sustetatioun be lauchfull wayis.
Yat we suld nocht haue ouir mekil cair for our temporal leuing.
That suppose we labour for our leiuing, zit we suld trou that it is geuin to vs be the liberal hand of God.
The fude of our saule is the word of god, and also the precious sacrament of the Altar.
Ane prayar maid apon the fourt petitioun. cap. vii.
Yat be our dettis is signifyit our synnis.
Hou we ar al synnaris in the sycht of God, and thairfor we suld be meik and lawly in our hartis.
Ane prayer maid apon the fift petitioun. cap. viii.
Quhat is temptatioun?
That thair is temptatioun quhairby man temptis God, and that is alwais euil.
That thair is temptatioun

quhairby God tempis man and yat is alwayis gud.

That thair is temptatioun quhairby our spiritual ennemyis tempis vs to euil, quhairto gif we consent, we ar ouircummit. And gif we consent nocht, we ouircum and pleasis God.

Quhat it is to be led in temptatioun?

Ane prayer maid apon the sext petitioun. cap. ix.

How god almychty deliueris his seruandis fra temporall troubil thre maner of wayis: First quhen he sendis to waik personis easie & lytil troubil: secundly quhen he giffis gret pacience and consolatioun in gret troubil. Thridly quhen he causis the trubil to lest bot schort tyme.

Ane deuoit prayer maid apon the seuint petitioun. cap. x.

Ane preface before the Aue Maria.

Ane breif expositioun of all the wordis contenit in the Aue Maria.

In the end is proponit twa questionis. The first to quhem suld we pray?

Answeir. We suld pray to God only as giffar of all grace and gudnes.

We suld pray to gud men in erd, and specially to sanctis in heuin as intercessouris to god for vs, that we may obtene grace and gudnes fra God.

The secund questioun for quheme suld we pray?

Answeir. We suld pray for all men & wemen, nocht only for yame ý ar leuand, bot also for all christin saulis, quhilk ar in Purgatory and may be helpit be our prayar.

THE fourt buke of the kingis (O Christiane peple) makis mentioun, that the sonnis of Israel, vtherwais callit the peple of the Jewis, was led in captiuite into Babylone, be ye king of ye Assyrianis, callit Nabuchodonosor, to thair greit miserie and confusioun. The cause quharof is plainlie expremit in the fift cheptour of Esaie, quhair God almychty sais thus: Propterea capitiuus ductus est populus meus, quia non habuit scientiā. Thairfor is my peple (sais almychty God) ledde in captiuite, because that thai haif nocht had knawlege or vnderstanding. Gyf ye speir, quharof had thai na vnderstanding or knawlege? Treulie nother of yameself nor of thair God, for baith thai miskend yameself & yair Lord God, quhilk thing, was the special cause of thair captiuite & miserable thirldome in Babylone. That yai miskend yame self, it is clerlie schawin in the secund cheptour of Jeremie, quhair oure Lord spekis thus to ye same peple: Si laueris te nitro & multiplicaueris tibi herbam borith, maculata es in iniquitate tua corā me dicit dns. Quomodo dicis no sū polluta? Post Baalim nō abii. Vide vias tuas in conualle & scito quid feceris. Suppotse thow wesche thi self with saip, & gather a greit heip of ye herbe callit Borith quhilk hais greit vertue of cleyning, yet in my sycht yow ar fylit be reson of thi wyckitnes and syn sais oure Lord. Quhy sais thou swa: I am nocht fylit, I haif nocht gaine efter Baalim that ydole be ydola

4. Regum vltimo

Esaie, 5.

Jere. 2.

trie, Behald & see thy wais quhilk thou hes gaine in the vail or den quharin yow vsit to commit ydolatrie, ken quhat thow hast don. And eftir hend, in the same cheptour God sais thus to the same peple: Et dixisti absq: peccato et innocens ego sum et propterea auertatus furor tuus a me: Ecce ego in iuditio cōtendam tecum, eo q: dixeris non pecaui: Quam vilis facta es, nimis iterans vias tuus. Thow hes said, I am an innocent without sinne. And thairfor O Lord lat thi wraith be turnit fra me. Behald sais oure Lord, I will strif with the in iugement, because yow sais: I haif nocht synnit. How vile & euil fauorit hes thou made thi self, ouir oft doand euil deidis. Be thir wordis ye may weil persaif that the peple of ye Jewis miskend thame self, in sa mekil that thai war abhominabil synnaris, & zit thai thocht yame self innocentis and without sinne wharin thai falzeit mekil, because that the beginnyng of all perfectioun is, first a man to ken his awin falt syne to seik for the mercy of God. And mairowyr the Jewis nocht onlie miskend thame self, bot alswa yai miskend yair Lord God and his godlie lawis & commandis geuin to thame, to ken and keip to ye plesour of God and thair saluatioun, accordyng to ye complaint that God makis in the first cheptour of Esaie sayand thus: Cognouit bos possessorem suū et Asinus presepe domini sui, Israel autem me non cognouit & populus meus nō intellexit. The Ox hes knawin the man that aucht him, & the Asse

Esaie, i.

hes

has knawin the mangier of of his maister, bot Israel hes nocht knawin me, and my peple hes nocht hade vnderstanding, that is to say, suppoise I am thair only awner, Lord & maister, and my word is the fode of thair saulis, zit thai haif nocht knawin me for thair awner, Lord & maister, nother haif thai had vnderstanding of my worde quhilke is the fuode of thair saulis. Will ze plainlie vnderstand hou mekil God requiris of vs all to ken his hie maiestie and his haly worde? Here quhat he sais in ye sext of Osee? Misericordiam volui et non ſacrificium, & ſcientiā dei pluſquam holocaustū. I preferre deidis of mercy abone all corporal and outwart sacrifice, and I preferre the trew knawlege of God abone all brount offeringis, quhilk was wont to be offerit corporallie amang the Jewis in ye auld law. Heir alswa quhat he sais in the nynt cheptour of Jeremie: non glorietur ſapiens in ſapientia ſua, et non glorietur fortis in fortitudine ſua et non glorietur diues in diuitiis ſuis, ſed in hoc glorietur qui gloriatur ſcire et nosse me, quia ego ſum dn̄s, qui facio misericordiam & iudicium et iusticiā in terra. Lat nocht the wis man glore in his wisdome, lat nocht ye sterk man glore in his strenth lat nocht the riche man glore in his riches, bot lat him glore yat gloris, to ken & vnderstand me, that I am ye lord quhilk giffis mercy & makis iugement and rychteusnes in the erde. Be this it is manifest and plain, that our Lord God requiris of vs all, to ken his maiestie & his godlie

Osee, 6.

Jere. 9.

will or lawis, & yat with ane perfite knawlege, cled and ionit with his lufe and obediens. Of ye quhilk knawlege ye halie Apostil S. Jhone sais thus: In hoc ſcimus quoniam cognouimus eum: ſi mandata eius ſeruamus. Qui dicit ſe nosse deum et mandata eius non custodit mendax est et in hoc veritas non est. Be this we vnderstand that we ken God, gif we keip his commandis, for he that sais yat he kennis God & kepis nocht his commandis, he is ane lear, and in him yair is na verite. We grant yat part of euil men hes some knawlege of God, bot because yat yair knawlege is nocht ionit & cled with sincere affection, lufe & obediens tharfor thair knawlege is comptit of God as na knawlege, because it is nocht plesand & acceptable to him. Now thairfor christin peple with all diligens leir to ken your self, that is to say, your awne miserabil stait quharin ye stand be reson of your sinnis, and againe leir to ken your Lord God, how gratious and mercifull he is to al trew penitent and faithful persones, and how richteous and just he is in his jugementis againe al synnaris yat perseueris in thair synnis, & wil nocht ken thaim self and thair God as we haif schawin to you. Call to your remembrance quhat S. Paul sais to the Corinthianis: Qui ignorat ignorabitur. He yat miskennis salbe miskennit. Quhasumeuer miskennis thai things wylfullie quhilk God requiris of yame to ken & keip for thair saluacioun, salbe miskennit of God in ye day of extreme jugement, quhen the hevinlie iuge sal say to siclike personis, the wordis writtin in S. Mathews evangel:

S. John 2.

1 Cor. 14.

Amen

Amen dico vobis nescio vos. Ueralie I say to yow Mat. 25.
I ken yow nocht, as he mycht say plainlie: because
ye wald nocht knaw & keip my wordis and my com-
mandis, quhilk I spak to yow be my seruandis send
to yow in my name and autorite tharfor this day I
will nocht admit yow to be of the nowmer of thame
that sal enter into ye kyngdom of heuin. Let vs
all bewar of oure self and take gud tent, that we be
nocht siclike wilful ignorant and miskennand men
as certane of the Iewis was, of quhome God said
thir wordis. Ipsi vero non cognouerunt vias meas qui Psa.90, 4.
bus iuraui in ira mea si introibunt in requiem meam.
Thai haif nocht knawin my wayis (that is to say)
my mercy & my jugement, according as it is written
in the Psalme: Vniuerse vie domini misericordia & Psal. 25.
veritas. All the wayis of our Lord is mercy & verí-
te. Now because yai haif nocht knawin my wayis,
to thame I haif sworne in my wraith, that thai sall
nocht enter into my rest, as he mycht say. I haif de-
termit to vse againis thame the vigour of jugement
and wil nocht admit thame to enter into my land of
rest quhilk is eternal life. Thairfor christin peple
that ye may eschaip the dangerous thirldome and
captiuite of ye deuil and all his powar, that ye may
haif the knawlege of God, quhilk he requiris of
yow sa specially, and finally that ye may be admittit
to ye glorious kyngdom of eternal rest, do as the
Apostil S. James counsels yow sayand thus: Ab-
jicientes omnem immunditiam & abundantiam ma- Jaco. 1.
litie, in manſuetudine suscipite insitum verbum quod
potest saluare animas vestras, &c. Quhairfor (sais

he) put away all vnclenes & abundance of ma=
lice, with meiknes resaue the word, that is plan=
tit or sawin amongis yow, quhilk is able to saif
your saulis. And se that ye be doaris of ye word
and nocht heraris only, dissauing your selfes,
For gif ony heris ye word and do it nocht, he is
like vnto ane man, that behaldis his bodaly face
into ane myrrour, for alssone as he hais lukit
on him self, he gais away & incontinent forgettis
quhat his fassioun was, bot quha sa lukis on ye
law of perfite libertie and perseueris tharin (gif
he be nocht ane forgetful herar, bot a doar of ye
wark) the same man salbe happy in his deid. And
breuely, as he is nocht worthy to be callit ane
craftis man, quhilk kennis nocht quhat belan=
gis to his craft, na mair is ane man, or woman
worthy to be callit ane christin man or ane chri=
stin woman, gif he or sche will nocht ken quhat
belangis to thair christindome. Thairfor yat al
christin men and wemen, specially thai that ar
sympil and vnleirit in haly writ, may haif trew
knawlege and plaine vnderstanding quhat be=
langis to thair christindome, it is thocht expidi=
ent to propone to yame ane Catechisme, yat is ane
comon instruction contenand schortly & plainly
thai thingis quhilk ar necessary to yame to ken
and keip, to the plesour of God & thair eternal
saluation. And veralie siclike ane Catechisme
was had and vsit in the Apostils tyme, as it is
manifest be ye wordis of S. Paul writand thus
to thame quhilke els war instruckit in ye Cate=
chisme

chisme: Quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rursum iacientis fundamentum penitentie ab operibus mortuis, et fidei ad deum, baptismatum doctrine, impositionis quoque; manuum, ac resurrectionis mortuorum et iudicii eterni: Thairfor lat vs laif the doctrine pertening to ye beginning of ane christin lyf, and lat vs ga vnto perfection, and now na mair laying ye fundatioun of penance fra dede warkis, and of fayth toward God ꝛ of doctrin of Baptime, of laying on of handis, of the resurrection of ye dede, ꝛ of general jugement. In thir wordis saint Paul declaris that the Catechisme vsit in the beginning of ye kirk, had sax partis: The first declarit penance to be done for all dedely synnis, quhilke ar transgressionis of Gods commandis. The secund techit fayth to be geuin to ye word of God. The third contenit the doctrine of Baptime. The fourt gaif instruction of ye sacrament of Confirmation. The fift declarit the general resurrection of ye dede. And ye last part schew plainlie ye general jugement. Thus christin peple ye se, yat to haif ane Catechisme or comon instruction, to be set furth ꝛ declarit generallie to all christin men, is na new thing, bot a thing yat was vsit in ye beginning of ye kirk. This present Catechisme or comon instruction, quhilk we purpose to vpone to yow, schortly ꝛ plainly is reducit ꝛ deuidit into four principal partis. Quharof ẏ first techis ẏ law of God contenit in ye x. comandis. The secund declaris

Hebre. 6.

The division of yis Catechisme.

declaris ye trew fayth, yat GOD requiris of vs all concerning the articles of the Crede. The third settis furth plainlie, the seuin sacramentis of halie kirk institute be oure saluiour Christ, to be to vs as instrumetis of our saluatioun, infallabil signis or takins of grace quhilk thai contene & betakins. The fourt declaris the trew inuocatioun of God, quhilk our saluiour JESUS CHRIST, leirit us to pray to God in the seuin petitions of the pater noster, and thairfor is propirlie callit the preyer of our Lord. As for the seuin dedlie synnis yai may be kennit be declaratioun of the x. commandis because thai ar transgressionis of the same. And the vii. workis of merci, may be kennit be declaratioun of charite, quhilk we aucht to our neychtbour. Sa that in the foure partis of this Catechisme, is comprehendit ye soume of our christin doctrine necessarie & sufficient to al vnleirit men & wemen, giffand to yame instructioun, quhat thai suld beleif and do for the optening of thair saluatioun eternal.

That ilk ane of yow may the better leir and remember ye twa first partis of this instructioun, we think maist expedient to precede be short questionis, and plain ansueris to the same, to that effeck that quhen ony of yow is sperit ony questioun necessary for you to ken, other concernyng the law and commandis of God, or ony article of your faith, ye same persone sa sperit, may ansuer in forme & maner as is here expremit.

The first Cheptour.

AFOIR we entir to the special declaratioun of ye x. commandis, we think it expediet to declare in general foure pointes, concernyng the law or commandis of God. First, quhat is the law or commandis of God? Secund, how suld the commandis of GOD be obseruit and kepit to ye plesour of GOD and our saluation? Third, quhat punitions ar yai that GOD in haly scripture bostis & schoris aganis all the brekaris of his commandis? And fourtly, quhat ar the rewardis, quhilk GOD almychty promissis in haly scripture to all the keparis of his commandis.

Quhat is the law or command of GOD? it is a rewil geuin to vs of GOD, for the gud gyding of our self, quhilk declaris and schawis to vs quhat the wil of GOD is, that we suld do, & quhat we suld nocht do in our thochtis, wordis and deidis. Quhy say ze yat ye law is a rewil geuin for ye gud giding of our lyif? For as ane biggare can nocht make ane euin vp wal without direction of his lyne, a Mason can nocht heu ane euin aislair staine without direction of his rewill, ane skyppar can nocht gyde his schip to gud heuin wout direction of his Compas, sa a man or a woman can nocht ordour or gyd his lyif euin and strecht to the plesour of GOD without direction of the commandis. Quhy say ze that thir commandis is giuen of GOD? for without dowt God hais geuin thame to vs, first in the law of nature quhilk is prentit in our hartis, secund, in the law of Moyses written with his awne fingar (that

Quhat is ye law or command of God.

is to say be ȳ uertew of the haly spirit) in twa tables of stayne, & last of all our saluiour CHRIST haith God and man hes ratifeit and exponit thame in ye new law or Evangil. Quharfor with all diligence we suld study to obserue and keip thir commandis, nocht only because yat yai ar sa expedient and profitable to vs, but specially because ȳ thai ar geuin to vs of God and declaris to vs his godly will, to quhome we and all creturis suld be obedient. Secundly how suld we obserue & keip ye commandis of God to his plesour and tharby to obtene of him reward in heuin? Trewly we suld keip thame thre maner of wayis. First hailelie in perfite nowmer. Exempil of Zacharie and Elizabeth father and mother of Saint Jhone Baptist of quhome saint Luke sais to yair greit commendatioun: Incedentes in oībus mādatis, & iustificatiobus domini sine querela. Thai obseruit all the commandis and ceremonyis of our Lord but ony complaint. For it is nocht vneuch to keip part of the commandis of God, and leif part of thame vnkepit, bot as ane harper will tune all his stringis, to that effect that he may mak ane plesand sound to ȳ heraris, sa we man keip all the commandis of God or els our keping will nocht be plesand to God. Sa it is declarit be S. James: Qui totam legem seruauerit, offendit autem in vno, factus est omnium reus. Quhasaeuir sall keip the hail law, and zeit fail in ane point, he is giltie in al, yat is to say, gif he depart fra this life without trew penance, he sal be condemnit perpetually to want ȳ glorious sycht of God, als weil as he that brekis al

How suld the commandis be obseruit. Luc. 1.

Jaco. 2.

the

the commandis. Nochtheles the ma commandis that a man brekis in this lyif, & sal dee without penance, he salbe condemnit to mair sensible paine in hell according to ỹ grauitie of his syn. Secundly we suld keip the commandis of God with ane rycht intencioun, and for the lufe of God. Thane we haif ane rycht intencion, quhen we keip yame allanerlie, for the honour & glore of God, and nocht for ony honour and glore to be geuin to vs of man in this lyif. For quhasaeuir in doing of his gud deidis intendis principally to get honour, glore or reward of man, hais ane wrang intencion, and his deid sa doin (suppose it be commandit of God) is nocht plesand & acceptable to God. Of this rycht intencioun Math. 6. spekis our saluiour Christ sayand: Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totū corpus tuū tenebrosum erit. The lycht of thi bodie is thyne ee, thane gif thyne ee be simpil and clere, al thi bodie is clere, but & gyf thyne ee be euil, all thy bodie is myrk, as it mycht be said plainlie: lyke as the ee of our bodie quhen it is hail & cleir, it direckis al the membris of our bodie in thair operatioums and deidis, and quhen it is hurt & nocht cleir, all the membris of oure bodie dois yair deidis as it war in myrknes. Siclik quhen ye intencioun of our mynd is cleir and richt, intending principally the honour, glore & louing of God, yane our deid being conforme to ỹ law of God and done to ỹ intencioun is richt & cleir

plesand ⁊ acceptable to God, bot, and gif our intencion be principally, to get any fauour, louing glore or reward of man, thane is our deid ſa done myrke, yat is to say, displesand ⁊ nocht acceptable to God. Sa we suld keip the commandis of God with ane rycht intencion according as S. Paul exhortis vs

1 Cor. x. thus saying: Siue māducatis siue bibitis siue aliud quid facitis, omnia in gloriam dei facite. Quhidder ze eit or drink or do ony vther thing, do al to ẏ glore of God, do all with that intencion that God may be glorifyit. Thirdly we suld keip the commandis of God with constance ⁊ perseuerance, for as our sal-

Math. x. uiour sais: Qui perseuerauerit in finem hic ſaluus erit. Quhasaeuir perseueris to the end, he sal be sauf. Sa constantly we suld kepe Gods commandis ẏ na temporal paine, bostit or put to vs in this warld suld move vs to breke thame. Sik ane constant seruand

Dan. xiii. to God was Susana, of quhome we reid in ye buke of Daniel, that quhen sche was prouokit to the syn of adultery be twa auld Jugis, vnder na les paine, thane to be accusit in opin jugment, quhilk was deid be the law, sche wald nocht grant to that synful deid, bot said thir wordis: Jt is bettir for me to fal in ye handis of men nocht doand evil, than to brak the law of my Lord God. Siclyke, that honorabil

3 Mac. 6. ald man Eleazarus was ane constant, kepar of gods law, for he chesit earar to thoile ane cruel deid, yane he wald transgres and brek ane litil command of ẏ law, quhilk was to forbeare the eting of swynis flesche. Heir quhat he sayd a litil afoir he deit: J will leif to young men a stowt exempil, for J will w

ane

ane constant mynd, dee ane honest deid, for ỹ maist haly law of God. To keip the commandis of God with ane constant mind, and nocht for to brek yame for feare of ony temporal payne, we haif ane excellent exempil of ye vii. brether and thair mother, declarit in the buke of Machabeis, quharof ane sayd thir wordis to ỹ tyrrand: Parate sumus magis mori, q̄z patrias dei leges preuaricari. We ar reddy and content erar to dee, than to brek the lawis of God, quhilk our forfatheris kepit. Nairouer thair mother gaf exhortacion to ilk ane of yame, erar to suffer deid, thane to brek ye commandis of God. Siclike all the Apostils and Martyris, with vther saintis in heuin kepit the commandis of God with constance and perseuerance. Thus ze may leir how ze suld keip the commandis of God to his plesour. First keip thame all in thair hail nowmer. Secund keip thame all with ane rycht intencion, and for the lufe of God and eternal reward, quhilk is God himself. And thirdly keip thame al with ane constant mynd and perseuerance to the end of zour life, sa doand ze keip thame to the plesour of God, and your eternal saluatioun. 2. Mac. 7.

The secund Cheptour.

QUHAT panis or punitiones ar thai, quhilkis eftir the scripture, God schoris to al the brekars and transgressouris of his commandis? Comminatiouns of panys aganis the brekars of the commandis

The first punitioun in general, is the curse or maleson of God, according as the Prophet sais in the psalme: Maledicti qui declinant a mandatis tuis. Psal. 118. Wariit and cursit ar thai quhilk gangis by ye commandis

Deut. 27. mandis of God. Thir cursingis ar expremit in speciall, in ỳ buke of Deuteronome, quhare we reid that the Leuitis, that was the ministeris of Gods lawis, stude on the hill callit Hehall, & be the command of God, pronuncit thir wordis: Cursit & wariit ar thai, quhilkis makis a grauin ymage, as ane God (and giffis ony godly honour to it) for it is abhominabil to God. Nochtwithstanding ymagis may be maid and had swa thai be weil and lawfully vsit as salbe declarit to zow eftirwart in the expositioun of ỳ first command. It folowis in the text of Deuteronome. Cursit & wariit is he that honouris nocht his father and mother. Cursit and wariit is he ỳ transferris or takis away the trew marchis or boundis betuix his neichtbour and himself. Cursit & warryit is he yat causis ane blind man gang wrang in his jorney. Cursit & wariit is he ỳ peruertis ye jugement of ane puir strangeir ane freindles man or woman or weddow. Cursit and wariit is he, that sleipis with his fatheris wif & opinnis vp ye couering of his bed, or that sleipis with his sister, or with his wiffis mother, or with his neichtbours wyf, & he yat strikis his neichtbour. Syne concluding thus: Maledictus qui non permanet in sermonibus legis huius. Cursit and wariit is that persone quhilk bydis nocht with perseuerance, in the wordis of this law. And to ilk ane of thir cursingis & waryingis afore rehersit, the peple ansuered Amen.

The waryingis or malesonis of God aganis the brekars of the commandis.

Eftir

Eftir hend all this, yai turnit thame to the brekaris of the law, & spak to thame mair scharply saying: Cursit and wariit sall thow be in ye citie, & cursit in the feild, cursit is ẏ barne quharin thow puttis thi corne, cursit is the frute of thi wambe, and the frute of thi erde, cursit is the drift of thine Orin, and ye flockis of thj scheip. Thow salbe cursit comand in & gangand furth. Jt war to lang to reherse heir all the malesonis waryingis or cursingis, quhilk God in ye same cheptour schoris to the transgressouris of his commandis. Bot breuelie and schortelie, thair is na calamitie, na sorow or mischeif yat may chance to man or woman in this warld, bot it is expremit yare. Sa horribil a sin it is to disobey wilfully the command of God, & to do our awin will and nocht the will of God. Bot zit tell vs mair specially, quhat ar the plaigis quhilk God is wont and vsis to send to the peple for transgressioun of his commandis? Thai ar thre in special, hunger, pestelence, and the suerd, and repetit in syndry placis of the auld testament. Ye that is makar and Lord of heuin & erde sais thus in Esaie: Gif ze will heir me, ze sal eit the guddis of the erde, bot & ze will nocht, bot prouoke me to anger, the suerd sall deuore yow. Mony siclik comminatiouns in Jeremie, mony in Ezechiel, mony in the laif of the Prophetis, full of terribil panys, bostit be God aganis the transgressouris of his commandis.

Deut. 28. Le. xxvi.

Leu. xxvi. Esaie 1.

The temporal plaigis send of God aganis the brekaris of ye commandis.

And

And that siclike schoringis of God is nocht spokin in uaine, testifeis weil ye distruction of sa mony excellent cities, townis, castils; sa mony noble kingis, princes & Emperouris. Was nocht ȳ cities of Sodoma & Gomorra, Seboim & Adoma with Segor vtterly destroyit? Quhair is Troia & Babylone? Rome is nocht quarter samekil now as it was in Julius Cesars dayis. Quhat was the cause that
1. Reg. 5. king Saul tynt his kingdome fra himself and all his posterite, and eftirwart, was slaine in battall? Quhat was ye cause? Ueraly his rebellion agains God, despisand to do as the seruand of God Samuel commandit him to do in Gods behalf. Was it nocht ane miserabil mischance and calamite that fell vpon Sedechias king of Jewrie, quhilk for
4. Reg. 25. his rebellioun againe the king of Babylone, to quhome he was thane subjeckit be the ordinatioun of God, he was takin and bound with chenzeis, his sonnis was slaine before his eyne, syne was baith his eyne put out, and was led blind in captiuitie in Babylone. Quharto suld we seik sa far of exempils of this mattir? Nocht lang syne, ze & alswa in our awin dayis, rycht many excellent cities and cuntreis with mony nobil men, hes bein distroyit for na other cause but that thai wald nocht obey the commandis of God. Thus ze may clerely se how sair ar the temporal plaigis, quhilk be the hand of God cummis vpon ye transgressouris of his commandis. Nochtwithstanding, to us that ar christin peple, ye spiritual plaigis of God suld be mair terribil. Quhat call ze the spirituall plaige of God? The spiritual

spiritual plaig of God, quhene he be his rych= teous jugement withdrawis & takis away his special grace & fauour fra ony man or woman. This he schoris in the Cantikil of Moyses, a= gane the peple of Israel: Abscondam faciem meā ab eis, et considerabo nouissima eorum. I sall hyde my face fra thame, that is I sall withdraw my fauour, presence & special protectione fra yame, and thane sal I considder quhat salbe yair end. Eftir this maner, God almychty plaigit ye auld Gentils for yair abhominabil ydolatrie, quhen as saint Paul sais: Tradidit illos deus in desi= deria cordis eorum in immundiciam. Tradidit illos deus in passiones ignominie. Tradidit illos deus in reprobum sensum, vt faciant ea que non conueniunt. God gaif thame vp into thair hartis lust, that is to say, tholit thame to folow the lustis of yair hart into vnclenes, to defyle yair awin bodies in thame self. And a litil eftir, God gaif thame vp into schameful lustis. And zit againe: and as thai regardit nocht to ken GOD euin sa GOD gaif thame vp, that is to say, tholit thame to fall into a peruersit mynde to do thai thingis quhilk was nocht cumlie. And nocht onlie the Gentilis was strikin with this plaige of sub= tractioun of grace, bot alswa the Jewis, as the Prophet sais in the Psalme: Dimisi eos secundum desideria cordis eorum. I haif left thame to leiue eftir the desyris and lustis of thair hart. And suppoise warldlie and carnal peple quhilk ar geuin allanerlie to the lufe and cure of ye warld

Spiritual panis a= ganis the brekars of the com= mandis.

Roma. 1.

Psal. 80.

and of thair flesche, think ze yat this spiritual plaige be subtractioun of grace, is na plaig nor punicioun of God. Zit in varai deid, yar is na temporal scurge of God to be comparit to this spiritual plaig. For
Eccle. 18. it is writtin: Si prestes anime tue concupiscentias eius, faciet te in gaudium inimicis tuis. And thow gif to thi self all thi sensual desiris and lustis, it sall cause the cum in greit dangeir, to the joy of thi enemeis. And quhat plaig can be greiter thane the peple of God to want ye spiritual fude of yair saulis? quhilk plaig God schoris be the Prophet Amos:
Amos. 8. Ecce dies veniunt, dicit dominus, & mittam famem in terram, non famem panis, neque sitim aque, sed audiendi verbum domini. Et commouebuntur a mari vsque ad mare, et ab aquilone vsque ad orientem, circuibunt querentes verbum domini & non inuenient. Behald the dayis cummis sais our Lord, and I sall send hungir vpon the erde, nocht the hungir of breid, nor the thrist of wattir, bot of hering of the word of our Lord God and yai salbe commouit fra the see to the see, and fra the North to the Eist thai sall gang about seekand ȳ word of our Lord God, and sall nocht fynd it. We haif now to zow rehersit temporal and spirituall plaigis, quhairwith God strikis his peple for transgression of his commandis. Is yair zit na other plaig of God quhilk he schoris to the brekaris of his lawis? zis, trewlie, the maist terribil, cruel and sairest of all without comparison ar ye painis of hell, quhilk salbe eternal, without end, quhairof saint Jhone the Baptist makis this com-
Math. iii. minatioun: Ilk tre that bringis nocht furth gude frute

frute, sal be hewin doune and cassyn into ȳ fyre. And the same sentence our saluiour geffis in the seuint cheptour of sainct Mathew, quhairto agreis the sentence geuin agane ye vnprofitable seruand quhilk salbe cassyn into the outwart myrkness, thair salbe murning and chatering of teith. Bot abone all the laif the maist horrible wordis sall be pronuncit be our saluiour on the date of extreme jugement, quhen he sall say to all thame that salbe found on his left hand that day, depart fra me ze cursit creaturis into euerlasting fyre, quhilk is preparit to the deuil and his angels.

The eternal panis ordanit for ye brekaris of the commandis.

Math. 25.

The thrid Cheptour.

NOtw as we haif declarit syndry kindis of plaigis quhilk God schoris to al ye transgressouris of his commandis, sa na dout God almychty of his liberal gudnes hais promissit in the scripture greit rewardis to thame that kepis his commandis, temporal, spiritual and eternal. Of the first we reid in the buke of Leuitici: Si in preceptis meis ambulaueritis et mandata mea custodieritis, et feceritis ea, dabo vobis pluvias temporibus suis, & terra gignet germen suum, et pomis arbores replebuntur.

Temporall rewardis promissit to the kepars of ye commandis.

Levi. 26.

Gyf that ze gang in my lawis, and keip my commandis and do thame, I sal gif zow rayne in tyme conuenient, the erde sall bring furth the corne, the treis sall be full of frute, ze sal eit

zour bred with fouth, & sall dwel in your land without feir. I sall gif peace to all zour bordouris, ze sall sleip & na man sal inquiat zow. I sal take away euil bestis, and ye suerd sall nocht pas throu your cuntrie, ze sall persew your enemeis & thai sall fall doune before yow, v. of zow sal persew ane hundreth aduersareis, & ane hundreth of zow sal persew ten thousand enemeis, zour enemies sal fal be ye suerd in zour sicht. I sall behald zow and mak zow grow and multiplie, wt mony siclyke wordis that folowis in the same, and mony other placis of the auld testament, GOD promissis temporal prosperitie to the peple quhilk keipis his commandis. And our saluiour Christ in ỹ euangil with ane word confermis
Math. 6. the same promis saying: Querite ergo primum regnum dei, et iusticium eius, et hec omnia adiicientur vobis. Seik first the kingdome of God, and ye rychteusnes thairof, sa sall all the temporal thingis be ministred to zow. Gyf this be trew ỹ we say, how was it that certane Martyris deid for hunger, & alswa mony gude men and wemen leuis in greit pouertie and skantnes of yair necessare sustentation, quhilk S. Paul affermis of himself? It is trew that God sendis to his seruandis, sumtyme greit skantnes & extreme pouertie, and that for yair probation and encres of yair meritis be paciens, quhilk he thinks to thame maist expedient, bot maist commonlie the word is trew that is said afore: Seik for the kingdome of God & ye rychteusnes yairof. Leiue nocht in ydilnes, do zour deuore and dewtie exerce zourself in conuenient laboris ilk ane man conforme to his

his stait, degre and vocatioun, and God will nocht thoile zow want your dailie sustentatioun.

Quhat is the spiritual rewardis, quhilk GOD promissis to yame yat ar kepars of his commandis? First eftir the wisman, he promissis spiritual wisdome: Fili concupiscens sapientiam conserua iusticiam, & deus prebebit illam tibi. Sone gif yow desiris wisdome, keip rychteusnes, and God sall gyf wisdome to the. And in ane vther place he sais: Cogitatum tuum habe in preceptis dei, et in mandatis illius maxime assiduus esto, et ipse dabit tibi cor et concupiscentia sapientie dabitur tibi. Haif thi thocht in the commandis of God; and in his commandis be yow diligent, and God sall gyf the ane hart, and desire of wisdome sall be geuin to the. This is declarit weil be exempil of king Dauid saying thir wordis: Super senes intellexi, quia mandata tua quesiui. I haif had vnderstanding abone my eldaris because gud Lord I socht thi commandis. Secund, he promissis incressing of grace and vertew as it is said in the Prouerbis of Salomon: Misericordia et veritas te non deserent, circundes eas gutturi tuo, et describe in tabulis cordis tui, et inuenies gratiam et disciplinam bonam coram deo et hominibus. Lat nocht mercy and verite forsake the, and thow sall find grace & fauour afore God and man. And saint Paul exhortand his Corinthianis to gif almous, sais thus: Augebit incrementum justicie vestre. That is to say, quhen ze gyf almous according to the command of God, God sall make zow grow dalie in grace and vertue. Thirdly, our saluiour

Spiritual rewardis promissit to the keparis of the commandis. Eccle. 1. Eccle. 6.

Psal. cxviii.

Pro. iii.

2 Cor. 9.

Eternall rewarde promissit for the keping of ye commandis Mark xix.

uiour promissis to the doars of the commandis the eternal blis of heuin, saying thus: Si vis ad vitam ingredi, serua mandata. Gyf thow will entir into the lyif, keip the commandis. Now ze haif hard quhow that God almychty schawis to punis the transgressouris of his commandis, wt panis temporal, spiritual and eternal. And alswa quhow that he hais promissit to rewarde the keparis of his commandis, with reward temporal, spiritual & eternal. Quhairfor I can say nocht ellis to zow at this tyme, bot the same wordis quhilk Moyses ỹ seruand of God said to ỹ peple of Israel: Testes inuoco hodie cœlum et terram, quod proposuerim vobis vitam et mortem, benedictionem et maledictionem. Elige ergo vitam, vt & tu viuas et semen tuum: et diligas dominum tuum, atque obedias voci eius et illi abhereas. Ipse est enim vita tua, & longitudo dierum tuorum. I call to witnes this day heuin & erde, that I haif proponit & schawin to zow, lyf and deid, blissing and cursing. Cheis thairfor the lyif yat thow may leiue and thi seid eftir the, that thow may luve thi Lord God and be obedient to his voce, and cleive to him, for he is thi lyif and the lenth of al thi dayis.

Deut. xxx.

The fourt Cheptour.

The first command

THE first table of Moyses, contenis thre commandis, quhilk schawis vs the dewtie or seruis quhilk we aucht to God in our hartis, our wordis and deidis. Wald ze knaw ye first command word be word as God gaif it? The seruand of God Moyses to quhome God spak face for face, rehersis it on this maner.

Ego sum dominus deus tuus, qui eduxi te de terra Egyp- Exo. xx.
ti, de domo seruitutis. Non habebis deos alienos coram me. Non facies tibi sculptile, neque omnen similitudinem que est in cœlo desuper, et que in terra deorsum, nec eorum que sunt in aquis sub terra. Non adorabis ea, neq. coles: Ego sum dñs deus tuus fortis zelotes, visitans iniquitatem patrum in filios, in tertiam & quartam generationem eorum qui oderunt me, et faciens misericordiam in milia, his qui diligunt me, et custodiunt precepta mea. I am ye Lord thi God, quhilk hais brocht ye fra the land of Egypt, fra the house of bondage. Thow sall haif na other goddis bot me, ẏ sal nocht mak to ẏ (as gods) ony grauit ymage, nother ony similitude of ony thing ẏ is in heuin abone, or in the erd beneth, nor of ony thing yat is in the watter vnder the erd. Thow sal nocht adorne yame, nor worschip yame (as goddis). Quhat gud dedis ar yai quhilk God biddis vs do in this first command. First the will of GOD is in yir wordis, ẏ we ken him trewlie in our vnderstanding, syne ẏ we serue him perfitly in our hartis & wil. How suld we ken God, or quharin standis ye trew knawlege of God quhilk he requiris of vs all. The trew knawlege of God is techit vs in thir wordis: Ego sum dñs deus tuus, qui eduxi te de terra Egypti de domo seruitutis. I am ẏ Lord thi God quhilk hais brocht ye fra ye land of Egypt, fra the house of bondage. First quhen God sais this word, I am, we suld leir ẏ God is eternal, quhilk had neuir begining, nor sal haif ending. He is allanerly in verai deid, for he is awin nature he is, nocht creat or maid of ony other

Quhairin standis ye trew knawlege of God quhilk he requiris of us.

thing bot he himself allanerlie is makar & former
Exod. iii. of all vther thingis. Thus he sais in Exodi: Ego sum qui sum. That is to say, I am he that hais bein of myself only. And he bade Moyses schaw his name on this maner: Qui est, misit me ad vos. He ý is, send me to yow. Be ye quhilk wordis it is geuin vs to vnderstand, that God allone is be himself, of his awin natural existens, & that all thingis of this warld quhider yai ar uisible or vnuisible, able to be sein of vs, or vnable to be sein of vs, thai ar al creaturis of God, and hais thair being of him. In samekil that thai may nocht be a moment of ane hour bot gif yat God almychty keip yame in yair being, sustein yame & gyde thame. Secund, quhen he sais
Exod.xx. this word: Ego sum dominus. I am the Lord. We suld leir to vnderstand ý hie maiestie of God, quhilk is the vniuersal Lord of all this warld, Lord of all Lordis, and king of all kings, quhais power is eternal, to quhom na creature may mak resistens, in quhais hand is our lyif and our dede, our saluacion and damnacion, a Lord of all knawlege & swa na thing can be hyd fra him, a Lorde of all wisdome, and swa misteris na councellar, a Lord of al mycht power and autoritie and sa misteris na helpar. Sa he only of rycht may be callit thus in general, the Lord, the Lord for alsmekil as he dois all thingis according to the plesour of his will, as saint Paul
Ephe. i. sais to the Ephesianis: Qui operatur omnia secundum consilium voluntatis sue. He wourkis al thingis according to the counsel of his awin will. Thirdly,
Exod.xx. quhen he says: Deus tuus. Thy God. We suld vnderstand

derstand him to be the only giffar of all grace, the well quhilk cannocht be dryit, & perpetuall spring of gudnes, our lyf, our lycht, our strenth, our singu= lar defence & protectioun, breuely our only saluiour and God of al consolacioun and confort, quhilk in all tymes and in all placis is redy to be to vs (als mekle as lyes in him) gentil, large, liberal, and mair merciful thane we can think or say. Hais God done ony special thing to vs, quharin he hais schawin himself to be our Lord God? ze veraly, he schew himself to the peple of Israel, to be thair mychty lord and gracious God, quhen he brocht yame out fra ỹ land of Egypt, quharin yai dwelt mony zeiris as in a house of miserable thrildome and bondage. Bot vnto vs al that ar trew christin peple specially he schew himself to be our mychty Lord & gracious God, quhen he deliuerit vs fra the dangier of the myrknes of hell, and fra the miserable captiuitie of the deuil, quharin we war all borne and haldin in. Bot he sauit vs nocht be ỹ mediatioun of Moyses, bot be the bitter and painfull passion of his awin natural sone our mediatour and redemar IESVS CHRIST. Tharfor be all rycht we suld apply all our wittis, power and diligence to ken and keip all the comandis of our mychty & maist gracious God quhilk nocht only in general, bot alswa in special hais done sa mekle for vs. Now eftir yat we haif declarit to zow the trew knawlege of God we will gang fordwart and tel plainly quharin standis the trew and principal seruice quhilk we aucht to God in our hartis, quhilk he requires of vs in the first

The trew seruice of God quhilk we aw to him in our hartis.

command? in the first command quhilk is yis: Non habebis deos alienos coram me: Thow sall haif na vther gods bot me allone. God requiris of vs thir iiii vertous, Feare, Fayth, Hoip and Lufe to be geuin to him, as to ane trew leifuand God. And quhen we gif thir vertewis or ony of thame, mair to ony creature than to him, quhilk is our only trew and leifuand God, than we haif in our hartis strange gods, quhilk is forbiddin in this first command. The first principal vertew quharin standis the trew seruice of God, is ỹ feare of God as it is writtin in ỹ buke of Deuteronomi: Dominum deum tuum timebis, et illi soli serueis. Thow sall feare thi Lord God, and him only as thi God sall thow serue. Hou suld we feare our Lord God? Twa maner of wayis. The ane, as ỹ seruand fearis his maister, doand his maisters command for feir of punision. And of this it is writtin in the buke of Prouerbis: Principium sapientie timor domini. The beginning of wisdome is the feare of God. Quhat thing suld moue vs maist to feir God on this maner? Trewly to beleif sickirly the jugementis of God, and other panis & punitions quhilk God sendis to synnaris temporallie, spirituallie & eternally, as we haif rehersit to zow afore in the prologe of the law. And oftymes to haif in our mynd yis artikil of our Crede: Inde venturus est judicare viuos et mortuos. Fra heuin Christ our saluour sal cum to juge baith quik & dede. Thus the haly prophet and excellent king Dauid consauit

The feir of God.

Prouer. 9.

sauit in his hart the feare of God, quhen he said in the Psalme: A judicüs enim tuis timui feci iudicium et iustitiam. I haif had dreddour & feare throw consideratioun of thi jugementis. And our saluiour Christ in the euangil of sainct Luke biddis vs haif this feare sayand: Timete eum qui post quam occiderit corpus, habet potestatem mittere in gehennam. Ita dico vobis hunc timete. Feir him quhilk eftir he hais slaine zour bodie, hais power to cast zow into hel. I say to zow feir him. Secund, we suld feir our Lord God as ỹ gud son feiris his father, doand his command, nocht principally for feir of punicion, bot maist of all, yat he displese him nocht nor offend him in ony sort, lest he put him out of his company. And yis feir of God springis of lufe, for ye mair we lufe him ye mair we feir to offend him, and to depart fra his company. And of this feir it is writtin in ye Psalme: Timor domini sanctus permanet in seculum seculi. The haly feir of our Lord enduris for euirmair.

Psal. cxviii.

Luce. xii.

Psal. cxviii.

The fift Cheptour.

THE secund principal vertew quharin standis the trew seruice of God, quhilk he requiris of vs in this first command is fayth, quharof it is writtin: Qui timetis dominum credite illi, et non euacuabitur merces vestra. Ze that feris our Lord haif faith in him or gif credit to him and zour reward sall nocht be takin fra zow.

The faith of God. Eccle. 2.

Quhat is fayth? Na dout bot the fayth quhilk is commendit

commendit in the scripture is ane vertue quharby we beleif nocht allanerly that thair is ane trew leuand God, quhilk is eternal, almychty, mercifull, rychteous & faithful, bot alswa we gif ferme credit to his word, quhilk is sa trew that na thing can be trewar. Quhat thing suld moue vs to beleif the word of God? Trewly twa thingis. The ane is ye eternal and infallible verite of God, fra quhom na lesing may precede, na mair than myrknes may cum fra the cleir schenand sonne. Thairfor it is writtin:

Nu. xxiii. Non est deus quasi homo vt mentiatur, nec vt filius hominis vt mutetur. God is nocht as a man yat may mak ane lesing, nor zit as ỹ sone of man yat may be changeit. And our saluiour said spekand as GOD:

Jhon xiiii. Ego sum via veritas et vita. I am the way, ye verite

Luce xxi. and lyif. And he sais alswa: Cœlum et terra transibunt, verba autem mea non transibunt. Heuin and erd sall pas, bot my word sall nocht pas. Thus we suld gyf ferme credit to the word of GOD, because GOD that spekis it, is ỹ eternal & infallible verite. The secund thing ỹ suld moue vs to beleif ỹ word of GOD & to knaw quhilk is the word of GOD, quhilk ar the haly bukis quharin the word of GOD is contenit, and quhat is the trew sence of the same bukis is ye consent and authorite of our mother the haly kirk, fra the Apostils tyme hitherto and specially quhen it is lawfully gadderit be the haly spirit in ane general counsel, quharof sainct Augustine

Contra epistolum fũdameti. sais thus: Ego non crederem euangelio nisi me ammoneret ecclesie authoritas. I wald nocht gif credence to the euangil except that the vniuersal kirk warnis

warnis me sa to do. And tharfor leir thir twa lessonis. The ane is, quhatsaeuir the haly spirit reuelis and schawis to vs, other in the bukis of haly scripture, or in ye determinatiouns and diffinitiouns of general counsellis lawfully gadderit for the corroboracion & maintenans of our fayth, we suld beleif ye same to be ye trew word of God, and thairto gyf ferme credens as to the verite that is infallible. The secund lesson, ze that ar simple and vnleirnit men & wemen suld expresly beleif al the artickils of zour Crede, as for al othir hie mistereis & matteris of the scripture ze aucht to beleif generally as the kirk of God beleiffis. And this fayth is sufficient to zow, for the perfectioun of that faith quhilk ze ar bund to haif, quharof we sal spek mair largelie in the expositioun of the Crede. The third principal vertue is Hoip, quharof it is writtin: Qui timetis dominum sperate in illum, & in oblectationem veniet vobis misericordia. Ze that feris our Lord, hoip in him, and his mercy sall cum to zow with plesour. The hoip of God. Eccle. 2.

Quhat is Hoip? It is ane vertew quharby we lippin to get all gudnes fra God, mercy and grace in this warld, and eternal blys in the warld to cum. Of the first sais the Prophet in the Psalme: Beneplacitum est domino super timentes eum, et in eis qui sperant super misericordia eius. Psal. 146.

Our Lord hais plesour vpon yame yat fearis him, and alswa vpon yame yat hoippis vpon his mercy. And quhy suld we nocht put all our traist and confidens in the mercy of God, seand that he biddis vs call vpon him in tyme of our nede, and promissis to

heir and help vs: Inuoca me in die tribulationis,
Psal. 49. truam te et honorificabis me. Call vpon me (sais our Lord God) in the day of thi trubil, and I sal delyuir the and for that thow sall honour me. And suerly we suld nocht mistrest him, for he sais thus be his prophet Esaie: Nunquid obliuisci potest mulier infantē ſuū vt nō misereatur filio vteri sui? & si illa oblita fuerit, ego tamen non obli-
Esaie 49. uiscar tui. Will a woman forzet hir ponge barne, and nocht haif pitie on the sone of her wambe, & suppois sche forget, zet I sal nocht forget ye, sais our Lord. Of the secund and principal part quhilk is expectatioun or loking for the blys of heuin to be geuin to vs be ye grace of God principally, & our merittis secundly (quhilk merittis als ar ye giftis of God eftir sainct Augustine.)
Roma. 5. Sainct Paul sais thus: Gloriamur in spe glorie filiorum dei. We glore and ar blyth throw ỹ hoip quhilk we haif to cum to the glore quhilk is promissit to the sonnis of God. Quhat suld moue vs maist to hoip in ye mercy and glore of God? Uerraily that God is trew & faythful in keping of his promis, according as ye prophet sais in
Psal. 44. the Psalme: Fidelis dominis in omnibus verbis suis, & sanctus in omnibus operibus suis. Faythful is our Lord in all his wordis, & haly in all his deidis. Now as he hais els fulfillit his promis in geuin of his mercy & glore to his sainctis in heuin, as Patriarchis, Prophetis, Apostils, Martyris, Confessours, & Uirginis, sa suld we traist and hoip, that he will fulfill his promis to vs,

gif

gif we feir him and with ane leifuand faith beleif in him.

The sixt Cheptour.

QUHAT is ye fourt principal vertew quhar= in standis the trew seruice of God? It is ye maist excellent vertew of cherite, quhar= of it is writtin be ye wisman: Qui timetis dominū diligite illū, & illuminabuntur corda vestra. Ze yat feris our Lord lufe him, and your hartis salbe lichtit with the licht of grace in this warld, and with the lycht of glore in the warld to cum. Quhat is cherite? It is lufe, quharby we lufe God for his awin saik, because he is al gudnes, & fra him cummis al gudnes, and our neichbour for Gods saik, or in God. Quhow suld we lufe God? Four maner of wayis, as it is gaderit out of syndrie placis of the scripture, & al rehersit to= gidder in sainct Lukis euangil: Diliges dominū deum tuum ex toto corde tuo, et ex tota anima tua et ex omnibus is viribus tuis, et ex tota mente tua. Thow sall lufe thi Lord God with all thi hart, with all thi saule and with all thi strenth and with all thi mynde, That is to say, lat all thi thochtis, all the partis of thi lyf, all thi wittis and vnderstanding, all thi labour, strenth, and diligence be direckit to God, and occupied in his lufe and seruice, of quhom yow haif all thir thingis geuin to the. Zet schaw vs plainly quha luffis God with all thair hart?

The lufe of God. Eccle. 2.

Luce x.

Trewly

Trewly thai that luffis God with ane trew knawlege in yair vnderstanding, haifand ane trew fayth in ȳ word of God without ony dout, errour or herisie. Thairfor quhasaeuir doutis or erris in ȳ faith or stifly haldis ony fals opinioun condemnit be the kirk for herisie, yai lufe nocht God with al yair hart. Secund, quha luffis GOD with all thair saule? Thai that luffis GOD with trew obediens in yair fre will without ony murmur, rebellioun or contradictioun. Sa yat quhatsaeuir God hais commandit yame to do, yai ar content to do it willingly without ony compulsioun. And thairfor quhasaeuir dois ony deid commandit be God, mair for lufe of temporal geir, or for feare of temporal payne than for ony lufe thai haif to God, thai lufe nocht God with all thair saule. Thirdly, quha luffis God with all thair mynd? Thai that luffis God with ane perfite remembrance, and forgettis nocht quhat God hais done for thame, bot euirmair to yair powar thinkis of ȳ benefitis of God quhilk he hes geuin to yame in thair creatioun, conseruatioun, redemptioun and dalie prouisioun, baith temporal & spirituall in body and saule. Tharfor quhasaeuir rememberis nocht siclike benefitis of God or giffis na thankis to him for thame thai lufe nocht God with all thair mynd. And last of all thai lufe God with all thair strenth and powar, quhilk ar content to occupy the strenth of thair body and al the powar thairof in ye seruice of God, according to his command all the dayis of yair life. Thai lufe nocht God with al thair strenth quhasaeuir occuppis yair strenth in doing euil deids

or

or perseueris nocht in yair gud life. Thus we suld lufe God with all our hart be trew knawlege, with all our saule be perfite obediens in keping his commandis with all our mynd be perfite remembrance, and with al our strenth be perseuerance. Quhat suld moue vs maist of all to lufe God? Trewly the lufe of God towart vs. For gif we consider quhat God hes done for vs in our creation, conseruation & dalie puision, bot specially quhat lufe he hes schawin to vs in our redemption, of necessite we mone conclude ỳ we ar oblissit to lufe God. Greit is ỳ lufe quhilk ỳ natural father & mother hes to yair childer, gret is ỳ luf quhilk the gud marrit man hais to his gud wife, greit is the lufe quhilk ane trew freind wil haif to ane vther, bot as our saluiour sais: Maiorem hac dilectionem nemo habet, quam vt animam suam ponat quis pro amicis suis. Greiter lufe hais na man than yis, yat a man spend his life for his friendis. Sa hais our saluiour done for vs according as sainct Paul declaris to ye Ephesianis sayand thus: Christus dilexit ecclesiam, & seipsum tradidit pro ea vt illam sanctificaret mundans eam lauachro a que in verbo vite, vt exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam, aut aliquid huiusmodi; sed vt sit sancta et immaculata. Christ hais luffit the kirk, that is to say, the congregatioun and company of all faithfull men and women, and hais geuin himself for it, to sanctifie it, and clengit it in the fyuntaine of watter be the word of lyfe, to mak it to

Jhon 15.

Ephe. 5.

it to himself ane glorious congregacioun, haiffand na spot nor runkil, nor ony siclike thing, bot that it suld be haly & without repreif. And our saluiour
Jhon iii. sais in the euangil of sanct Jhone: Sic deus dilexit mundum vt filium suum vnigenitum daret, vt omnis qui credit in eum non pereat sed habeat vitam eternam. Sa God hais luffit the warld, yat he hais geuin his awin sone, that quhasaeuir beleiffis in him can nocht perisch, bot mone haif the lyif eternal. This lufe of GOD toward vs plainly declarit saint
1 Jhon 4. Jhone the Euangelist saying: In hoc apparuit charitas dei in nobis, quoniam filium suum vnigenitum misit deus in mundum, ut viuamus per eum. In this apperit thi greit lufe of GOD towart vs, yat he hes send his only natural sone in yis warld ỳ we mycht leiue be him. Wairatour ỳ same Apostle sais thus: In hoc est charitas non quasi nos dilexerimus deum sed quoniam ipse prior dilexit nos, et misit filium suum propitiatonem pro peccatis nostris. In this standis the greit lufe of GOD quhilk he hais schawin to vs, yat we preuenit nocht God with our lufe, luffand him first, bot he preuenit vs first with his lufe, schawand his infinite lufe first of all to vs, in that, yat he hais send his awin sone our saluiour, Jesus Christ to vs, to mak ane perfite mendis, & just satisfaction for all our synnis. Gif we wil tharfor considder the greit lufe of GOD, syndry wayis schawin to vs, it will doutles steire and prouok vs to lufe God agane. And thus ze haif four principal vertewis schortly declarit to yow, quhilk God commandis vs to haif in this first command, quharin

standis

standis the trew seruice quhilk we aucht to God in our hartis.

The sevint Cheptour.

QUHA brekis this first command? First, al yai yat feiris man mair than God for ye quhilk yai do mony thingz wittinglie agane ye command of God for feir of yair king, yair Lord, Lard, maister and siclike quhilk is forbiddin be our saluiour saying: Nolite timere eos qui occidunt corpus, animam autem non possunt occidere, sed potius timete eum, qui potest et animam et corpus perdere in gehennam. Feir nocht yame yat slais your body and may nocht slay your saulis, bot erar feir him quhilk eftir ý he hais slaine your body, hais powar to cast your saule and body into hel. Secund al herityckis, quhilk stifly haldis false opinions aganis the trew faith of haly kirk, groundit vpon the haly scripture and determinatiouns of the kirk & counsellis of the same. The transgressouris of the first command. Math. x. Heritykis.

Heir it is expedient to descriue quha is ane herityk, quhilk discription we will nocht mak be our awin propir inuencion, bot we will tak it as it is els made and geuin to vs be twa of the maist excellent doctouris of haly kirk, Hierome and Augustine. Thir ar the wordis of S. Hierome, quhilk he sais in his Commentarie vpon the Epistle of S. Paul to the Galathianis: Quicunque aliter scripturam intelligit, quam sensus spiritus sancti flagitat quo conscripta est, licet de ecclesia non recesserit tamen hereticus appellari potest. Quhat christin man or woman saeuir thai ar, quhilk vnderstandis the haly scripture otherwayis than the mind of ye haly spirit The discripcion of herisie.

requiris, (be quhais inspiracion the scripture was writtin) suppois he gang nocht fra the company of the kirk, zit he may be callit ane heretyk. Now heir ye wordis of S. Augustin discriuand quha is ane heretyk: Hereticus est vt mea fert opinio, qui alicuius temporalis commodi, & maxime glorie principatusque sui gratia, falsas & novas opiniones, vel gignit, vel sequitur. Eftir my opinion (sais he) he is ane heretyk, quhilk because of ony warldly profeit and maist of all, because of his awin glore and promotion leiffis ye trew faith, and other makis or folowis fals and new opinions. Gyf ze speir agane at me, how may ze knaw the trew sence of the scripture intendit be ye haly spirit, & sa discerne ye verite of our faith, fra new and fals opiniouns callit hereseis? Trewly this ye may knaw and discerne be thre wayis. First be trew collatioun, applicatioun and conferring ane place of the scripture til ane uthir, for commonly ỹ sentence quhilk is put in ane place of the scripture obscuirly, the same sentence is put in ane other place of the scripture plainly. Than quha sa hais the ingyne cunning or knawlege to conferre ye obscuire place to ye plain place, may cum to ye trew vnderstanding of the obscuire place. And maist of al it helpis vs to ye trew intelligence of ye scripture, to tak gud tent to the wordis that ar writtin immediatly afore the text yat we heir or reidis, and alswa yat folowis eftirhend ye same, for sumtyme ye wordis writtin afore, sumtyme the wordis writtin eftirhend

In lib. de vtilitate credendi ad honoratum.

How may the verite of our faith be discernit fra herisie.

Collation of ye scripture.

Aug. de doctrina christiana lib. 2, ca. 9.

hend, sumtyme baith ye wordis afore & eftir oppinnis til vs ye trew and plain sence of yat text of ye scripture quhilk we desyre to vnderstand. Bot because mony men reidis ỹ scripture & hes nocht ye gift of ye haly spirit, callit interpretatio sermonum, the interpretation of wordis, that is to say (eftir ane exposition) of difficil and obscuire placis. Thairfor it is expedient to cum to ye secund way quhilk is ye exposition of autentyk doctours appreuit be ye auctorite of haly kirk, & resauit be laug consent of ye christin peple, as Hierome, Ambrose, Augustine, Gregorie, Chrisostome, with mony uthir siclike, to quhome ye haly spirit gaif ye gift of interpretacion and exposition of ye scripture, & alswa leirit ye trew sence of ye same at yair doctouris & eldaris, quhilk likwais leirit ye same trew sence at thair doctouris & eldaris sa ascendant to ye Apostils. Thairfor lat ilk ane of vs heir and tak tent quhat the wis man sais: Non te pretereat narratio seniorum, ipsi enim didicerunt a patribus suis, quoniam ab ipsis disces intellectum, et in tempore necessitatis dare responsum. Lat nocht the narration or instruction of thi wise eldaris pas bi the, for yai leirit fra yair fatheris, & of yame thow sall leir vnderstanding, & in tyme of neide to gif ane wise answer. Sa sanct Augustine writand aganis Juliane ye Pellagiane, rehersis certane doctouris quhilk was afore his tyme, and sais thir wordis: Quod credunt credo, quod tenent teneo, quod docent doceo, quod predicant predico istis cede et mihi cedes.

Exposition of the doctouris.

Eccle. 8.

Aug. contra Julianum Pelagianū lib. 1. c.xx.

That

That thai beleif (sais he) I beleif, that thai hald I hald, yat yai teche I teche, that yai preche I preche, gyf place to thame and yow sal gif place to me. As he mycht say plainly, & yow beleif ye auld doctouris afore me, yow alswa wil beleif me, for my doctrin in al pointis is conformit to yair doctrine. The thrid way to knaw quhat ar ye bukis of haly write, quhat is the trew sence of the same, quhat ar the articlis quhilk ar herisie, is the declaracioun, determinatioun, diffinitioun and decisionis of general counsellis, gaderit togidder and concludit be the inspiratioun of the haly spirit, quhame the father eternal and our saluiour JESUS CHRIST his natural sone hais geuin to the kirk to be ledar, techar, and direckar of the same kirk, in all matteris concerning our catholike faith and gud maneris of the christin peple, quhilk catholike kirk is trewly representit in all general counsellis lauchfully gaderit in the haly spirit. Quharfor, he that will nocht heir resaif and obey ye diffinitionis & determinationis of lauchful general counsellis concerning matteris of our faith he is nocht to be accountit a trew christin man, according to the wordis of our saluiour: Si ecclesiam non audierit, sit tibi tanquam Ethnicus et Publicanus. Gyf he will nocht heir the kirk, lat him be to the as ane infidele, unchristinit, and ane publican. Thus ze haif quha is ane herityk, and how he brekis the first command. Of quhome saint paul sais yir wordis to his disciple Titus: Hereticum hominem post vnam et secundam correptionē deuita, sciens quia subuersus est qui huiusmodi est, et delinquit cum sit proprio

The general counsellis.

Math. 18.

Ad titum vltimo.

proprio judicio condemnatus. A man yat is geuin to herisie, eftir the first and secund monitioun fle & forbeir his company, and knaw yat he yat is siclike is subuertit and synnis, euin damnit be his awin jugement, for alsmekle as he refaiuit the fayth as trew & catholik & eftirhend in sum part he gangis frait, & impugnisit. Or we maysay yat he is damnit be his awin jugement, ȳ is to say, he is damnit afore God, throu his awin, or for his awin electioun, wilfulnes and stifnes of his hart, & will nocht leiue his herisie and return to the catholike faith. Thridly all that brekis this command, that lippinis mair in the powar & help of man than of God, of quhome it is said: Maledictus homo qui confidit in homine. Cursit & wartit is yat man yat traistis & puttis his hoip in man. And thairfor the Prophet sais in the Psalme: Nolite confidere in principibus, in filiis hominum in quibus non est salus. Traist nocht principally in princes nor in ȳ sonnis of men in quhome is na saluatioun. Fourt all thai quhilkis traistis owyr mekle in yair awin wisdome, strenth or riches, and sa in tyme of thair neid callis nocht to GOD dewly for help, of quhome God sais thus: Pardam sapientiam sapientium, et prudentiam prudentium reprobabo. I will destroy the wisdome of the wise, and will cast away ye vnderstanding of ye prudent. And ye prophet in the Psalme repreiffis yame yat lippinnis in yair awin strenth and powar and gloris in the abundans of thair riches.

Hoip in man abone God. Iere. xvii.

Psal. 145.

Hoip in our awin strenth riches and wisdome. 1 Cor. 1. Psal 48.

The viii. Cheptour.

Fift,

Infidelite. FIFT, al infidelis quhilk wantis the faith of Christ, and will nocht resaif it, of quhome it is writtin: Qui incredulus est filio non vi-
John iii. debit vitam, sed ira dei manet super eum. He that will nocht haif faith in ye son of God, sal nocht se ye lyfe, bot the wrath of God bydis vpon him because he beleiffis nocht in ȳ only sone of God. Sext, al yai quhilk disparis of ye mercy of God promissit to vs in Christ. Of siclike sanct Paul
Desperatioun Ephe. 4. sais to the Ephesianis: Qui desperantes semetipsos tradiderunt impudicitie, in operationem immundicie omnis in auariciam. Thai be desperacion gaif yameself to wantones in doing of al vncleinness
Presumpcioun. and couatousnes. Seuint, yat yai presumis owyr mekil of thair awin nakit frewill and gud deedis doin be the powar of the same, traistis to be saiffit, and nocht principally be the grace of God, and be the merittis of Christ Jesu. Of
Roma. x. quhome sanct Paul sais: Ignorantes enim justiciam dei, & suam querentes statuere, justicie dei non sunt subiecti. Miskenning the rychteousnes of God, and willing to maintene thair awin rychteousnes, thai ar nocht subdewit to the rychteousness
Spiritual ydolatrie. that is of valour afore God. Aucht, quhaeuir luffis ony creature abone God, or mair yan God, that same man in a maner makis a god of that creature, and committis spiritual ydolatrie. Sa the couatous man makis a god of his warldly geir, the glowton makis a god of his wambe, gif a man dois ony thing aganis the command of God for pleasure or lufe of his wyfe or barnis

in

in a maner he makis a god of his wife & his barnis. Quhasa also for lufe and plesur of thair prince, yair Lord, or ony vthir friend, hurtis ony vthir man and hareis him out of house and harbarie, that man forsakis the trew God of heuin & in maner makis a god of his king, his Lord or his lard.

Alswa thai syn agane this command, that committis corporall ydolatrie, quhilk is, quhen men or wemen, nocht only giffis till certane creaturis, or thair ymagis ye seruice of yair hartis, yat is to say, Faith, Hoip, and Lufe, quhilk aucht to be geuin to God, bot alswa yai gif to yame the outwart seruice of thair body, as honour, worschip and reuerence, quhilk aucht to be geuin to God. Thus in ald tyme the Gentilis throu the blindnes of thair hartis instrunctioun and prouokation of the deuil, committit corporal ydolatrie, to the greit injure of God and damnation of yair saulis. Part of thame worschippit with godly honour the Sone, the Mone and the Sternis. Part of thame worschippit with godly honour the fyre, wynde or ane of the elementis. Some of thame gaif Gods honour to thame that was mortal men, as Jupiter, Mercurius, Mars, Uenus, Diana with mony vthers. And nocht only thai tuke for thair goddis siclike mortal men and vther creaturis, bot alswa the ymages of men and of vther creaturis, of quhome S. Paul sais thus: Mutaverunt gloriam incorruptibilis dei insimilitudinem imaginis corruptibilis hominis et volucrum et quadrupidum et serpentum. Thai turnit & gaif the glore of the immortal GOD unto ane ymage made

Corporall ydolatrie

Sapi. xiii.

Roma. i.

made nocht only eftir the similitude of ane mortall man, bot alswa of Byrdis and four futtit beistis, & of creping beistis. And amang all the leife of ye benefites of God, this is nocht the leist, that throu the preching of the euangil, he hais deliverit vs fra all corporal ydolatrie, quhilk in auld tyme was wont to be vsit amang the peple, sa that now (thankis be to God) the wordis of the Prophet in the Psalme may be verifiet: A solis ortu vsque, ad occasum laudabile nomen domini. Fra the rising of the Sone to the ganging doune of the same, laudable is the name of our Lord. That is to say, in all partis of ỹ warld ỹ haly name of ane eternal God is laudable.

Psal. cxii.

All kind of witchcraftis & superstitionis.

The nynt, they brek this command, quhasaevir usis wichecraft, Nicromansie, Enchantment, Juglaire or trastis in thame, or seikis thair help, quhasa lippinnis to werdis or dremis, quhasa lippinnis to defend thair self or thair beistis, or geir aganis fyre, watter, swerd, noysum beistis, with certene takinnis or writingis supersticiously.

And giff ony man or woman wald say: Oft tymis we se, that thingis cummis to passe, quhilk diuinaris sais. Oft tymes men & beistis ar helpit be wytchis charmis. Oft tymesgeir tynt or stowin, is gettin agane be coungerars, and sa apperandly, it is nocht euil done to seik for siclike help. O ỹ wretchit and blind man or woman, yat thinkz or says siclike wordis, knaw thou weel and vnderstand, that quhen saeuir thow speris or seikis for ony help, counsel, remede, consolation or defence at ony wytche, socerar cowngerar or siclike dissaueris, thow dois greit injure

jure to thi Lord God, because that thow takis the honour & seruice quhilk aucht to be geuin to GOD allanerly, & geffis it to the deuil, quhilk is deidly enemie to thy saul, For without dout, all Wytches, Nigromanceris and siclike, workis be operatioun of ỹ deuil vnder a paction, condition, band or obligation of seruice and honour to be made to him. Wairouir yow sa doand, condemnis thi awin saule to panis eternal, because that thow forsakis utterly thi Lord God quhilk hais creat the to his awin ymage and likenes, & redemit the with na lesse price than with ỹ precious blud of his awin natural sone our saluiour JESUS CHRIST. Attouir yow brekis thi condition and band of seruice made to him in the sacrament of Baptyme. Finally yow art made as ane Pagan, Saracene or Infidele and sall perische for euirmair, except yow amend thy lyfe bè trew, scharp, and lang penance. Quhat is deidly syn, bot wilfull transgressioun of the command of God? Than, how can yow that is ane wytche, or giffis credite to be helpit be Wytchraft, excuse the fra deidly syn and endles damnation seand that GOD almychty expresly in his haly law forbiddis al kindis of wytchecraft and siclike deuilrie saiand thus Non augurabimini nec obseruabitis somnia. Use na kynd of wytchcraft, and tak na tent to dremis. And a little eftir hend: Non declinetis ad Magos, nec ab ariolis aliquid sciscitemini vt polluamini per eos. Ego dominus deus vester. Gang nocht to witchis for ony help or comfort, nother seik for counsell at ony socerar, for sa doand, ze ar fylit in your saulis

Aug. lib. 2. de doctri christiana.

Aug. ser. ccxli. de tempore.

Levi. xix.

be yame, for I am your Lord God. And to mak an answar to thi argument. The deuil sumtyme in smal matters schawis to the the uerite, bot to yat effeck, ẏ finally he may cause ye gif credit to his lesingis and black falset, in maters of greit wecht concerning thi saul. Sumtyme he will help the to get agane the guddis of this warld, bot his intent is, yat finally he may cause yᵉ tyne the guddis of the warld to cum. Sumtyme he wil help the to recouer the helth of thi body, bot to that effeck, that finally he may bring the to e= ternal dede of thi saul. Quharfor all trew chris= tin men and wemen, suld nocht only be the com= maud of God vse na kind of witchcraft, bot al= swa suld seik for na help at witchis, because yat all siclike doingis is injurius to God, & damna= ble to mans saul.

Nother can thai excuse thame self fra trans= gression of the first command, yat superstitious= ly obseruis ane day mair than ane other, as cer= tane craftis men, quhilk will nocht begin thair warke on the saterday, certane schipmen or ma= rinars will nocht begin to sail on the satterday. certane trauelars will nocht begin thair jornay on the satterday, quhilk is plain superstition, be= cause that God Almychty made the satterday as well as he made all other dayis of the wouke. Quharfor all lesum warkis may be begon als well on the Satterday as ony other day of the wouke, quhilk is nocht commandit haly day. Siclik superstition is amang thame, that will

nocht

nocht berisch or erde the bodis of thair freinds on the North part of the kirk yard, trowand yat thair is mair halyness or uertew on the South syde than on the North. It is nocht vnknawin to vs, that mony and sundry other sinfull and damnable kindis of witchecraftis & superstitions ar usit amang sum men and wemen, quhilk at this tyme we can nocht reherse and reproue in special, thairfor according to our dewtie we require zou forbeir thame all, because thai ar all damnable to your saulis.

The tent, yai breke this command yat tempis God, and exponis thair bodie & saule to perrel, quhen thai may help thame self be other lauchful menis and wayis. Temtatiō of God.

The leuint, quha presumis of yame self ony thing, or is sillie and proud of Goddis giftis, or makis a want of yair wisedome or rychteousness quha wyrchippis or luffis God allanerlie for temporal geir. Elatioun and pride.

The twelft, quha lippinnis nocht upon God in al places, in al thair lesum warkis and counsellis, quha doutis in Goddis promis, or disparis of his mercy.

Fynally all kind of unfaithfulness, mistrust & desperation and presumption, or quhasaeuir is unpatient and murmuris aganis aduersite send to thame be GOD belangis to the breking of this command. And to ye keping of it pretenis al, quhat the halie scripture spekis of the feir of GOD. Fayth, Hoip and Cherite.

Ar

Of Imagis Ar ymagis aganis the first command? Na, sa thai be weil vsit. Quhat is the rycht use of ymagis? Imagis to be made na haly writ forbiddis (sais venerabil Bede) for the sycht of thame, specially of the crucifixe giffis greit compunction to thame quhilk behaldis it with faith in Christ, and to yame yat ar unletterat, it geffis a quik remembrance of ỹ passion
2. Para 4. of Christ. Salomon in tyme of his wisdome, nocht
iii. Reg. 7. without the inspiration of God, made ymagis in ye
Num. xxi. temple. Moyses the excellent prophet and trew seruand of God, made and ereckit a brassin ymage of a serpent (quhilk figurit the liftyng vp of our saluiour Jesus Christ upon the crosse) and als, be the command of God, causit mak the ymagis of twa angellis callit Cherubinis, quhilk thing thir twa sa excellent men in wisdome wald neuir haif done, gif the makin of ymagis war aganis ỹ command of God. It is to be thocht, that yair was neuir zit ony pure mortal man that had mair and perfitar vnderstanding of this command than had Moyses, to quhome the law was geuin be the Angel of God in God's behalf. And to Salomon was giffin mair wisdom yan was geuin to ony mortal king. Bot utterly yis command forbiddis to mak ymagis to that effeck, that thai suld be adornit & worschippit as goddis, or with ony godly honour, ye quhilk sentence is ex-
Exo. 20. prenit be thir wordis: Non adorabis ea neque coles. Thou sal nocht adorne yame nor worschip thame as goddis. Now we suld nocht gif Goddis honour or Christis honour to ony ymage, bot to God allanerly, representit be ane image. And the ymagis of

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the Apostils and Martyris with vtheris, represen-tis thair trew and constant faith, quharin thai deit with greit panis for Christ lufe, quhilk quhen we se & rememberis, we suld beseik God in our praieris to gyf lykwais to vs a constant faith and a feruent lufe of God, quhairby we may be trew seruandis to God as yai war, & to folow yair gud exemple, that finally we doand as thai did, may cum to be, quhair thai ar in heuin. Alswa the ymage of our lady the glorious uirgine Marie, beirand in her arms the bony ymage of hir sone commonly callit the baby Jesus, representis to vs the blissit Incarnatioun and haly byrth of our saluiour, yat he was borne of the glorious uirgine Marie, that sche was and is the mother of ȳ natural sone of God as concerning his manly nature, thairfor the samyn ymage be re-presentatioun techis vs to honour & lufe the samyn glorious uirgine as the mother of God.

The nint Cheptour.

QUHAT panis ar thai, quhilk eftir ye scripture God almychty schoris to the brekaris of yis first command? We sall reherse thame plainly and schortly. First, aganis thame quhilk wantis the feir of God, or that feiris man mair than God it is writtin thus: Si non in timore domini tenueris te instanter, cito subuertetur domus tua. Gyf you hald nocht thi self continually in the feir of God, thi house sall be soine cassyn doune. And in the secund chaptour of Jeremy it is writtin thus: Scito et vide quia malum et amarum est, reliquisse tedūm deum tūm, et nō esse timorem mei apud te dicit dominus deus

Commina-tioun of panis a-ganis the brekaris of the first command, Eccle. 27.

Jere. 2.

deus exercituum. Ken and se, yat it is euil & bitter to ȳ, because that thou hais left thi Lord God, & that my feir is nocht in the sais our Lord God of hostis. And aganis thame quhilk will nocht haif ye trew faith of halie kirk, or ȳ giffis nocht ferme credit to ȳ euangel of our saluiour Christ is writtin in sanct Jhonis euangel: Qui incredulus est filio, non videbit vitam, sedira dei manes super eum. He that will nocht gif sure faith to ye sone of God, sall nocht se lyfe, bot the wrath of God, yat is to say, ȳ rychteous jugement of God bydis vpon him. And to gif bot ane example? quharfor was the fair and excellent citie of Jerusalem uterlie destroyit, in the xlii. yeir eftir the passion of our saluiour, quharin perisched aleuin hundreth thousand men and wemen, as it is gaderit fra Josephus, Flaius, and Egisippus? Trewlie for na vther cause principally, bot yat thai wald nocht knaw the tyme of thair uisitation, yat is, ȳ thai wald nocht resaif the faith of our saluiour Jesus Christ, quhen he in his awin propir persone uiseit yame with his preching & miraculis. Thirdly, quha that wantis hoip in the mercy & help of God, or that lippinnis mair to the help of man, than of God, lat thame heir the maleson that God giffis thame be his prophet, Jeremie, quhilk is this: Maledictus homo qui confidit in homine, et ponit carnem brachium suum, et a domino recedit cor eius. Cursit and wariit is that man quhilk traistis and lippinnis in man mair thane in God almychty, & puttis his hail

Jhon iii.

Jere. xvii.

defence

defence, and principal succure in tyme of neid in ony flesche (that is to say) in mortal men quhilk of yameself is brukkil, febil and waik, and vnable to help vs by the will and powar of God. And mekil mair thai fall in the same maleson of GOD, quhilk puttis thair traist and confidence in help & succure of the deuil quhilk is our perpetual enemie, and fra the beginning hais bene a man slaar and stude nocht in verite, bot euirmair is a lear, and the father and first beginnar of all lesingis. And of thame quhilk hais nocht the trew lufe of God and thair nychbour sanct Jhone the euangelist sais thus: Qui non diligit manet in morte. He that hais nocht the lufe of God and his nychbour, dwellis in dede (that is to say) he remanis in deidly syne, and sa is giltie of eternal damnation. And thus ze may se, that quhasaeuir wantis ye four principal verteous quhilk God requiris in this first command incurris the indignation of GOD. And quhat rewardis ar promissit in the scripture to thame quhilk hes ỹ forsaid four verteous, ze may soine vnderstand. First it is writtin in the Psalme: Non est inopia timentibus eum. Commonlie thai want na warldlie geir, quhilk feiris God. And agane in the Psalme: Oculi dñi super timentes eum, et in eis qui sperant super misericordia eius vt eruat a morte animas eorum, et alat eos in fame. The eyne of our Lord behaldis on thame that feiris him. And alswa vpon yame quhilk hoipis on his mercy to deliuer yair saulis fra dede, & to feid

1. Jhon iii.

Promis of rewardis to the keparis of this command. Psal. xxxiii. Psal. xxxii.

feid thame in tyme of hunger and skantnes. And
Psal. cxi. it is said in ane vthir psalme: Beatus vir qui timet dominum. Happie or blissit is yat man quhilk feiris our Lord, with mony siclike autoriteis. And to all yame quhilk hais the trew leiffand and wourkand faith, our saluiour makis this promis as we haif in
Mar. xi. sanct Markis Euangil: Omnia que cunque orantes petitis credite quia accipietis, et euenient vobis. Ueralie I saie to yow quhatsumeuir ze desire in zour praier beleif yat ze sall resaif it, & ze sall haif it. And in the secund of Abacuk and in the first of the
Abacuk 2. Roma. 1. Romanis this promis is maid: Justus meus ex fide viuit. My rychteous man be fayth (sais almychty God) sal leif. That is to say, ỹ man or woman quhilk is justifeit or maid rychteous in my sycht throu a leiffand faith, & therin is perseuerand, the same man is he that sal leiue the lyfe eternal. And it is said expresly in sanct Jhonis euangil: Qui credit in filium
1. Jhoniii. dei, habet vitam eternam. He yat trowis & fermely beleiffis in the sone of God, hais euirlastand lyfe, in this warld in hoip, & in the warld to cum in deid. Attour, hou God almychty rewardis & sall reward all yame yat puttis yair hail hoip and confidence in his mercy and gloir, it is declarit in sundry placis of the scripture, specially be sanct Paul writand thus
Hebre. x. to the Hebrewis: Nolite amittere confidentiam vestram, que magnam habet remunerationem. Tak gud tent, that ze tyne nocht zour confidence, zour traist or hoip in God, for it hais greit reward. Hou can ony mortal man haif greitar reward than to be deliuerit and saffit fra ye deuil, syn, & eternal dede

and

and to haif geuin to him eternal blys and joy that neuir sall end? Heir quhat sanct Paule sais to the Romanis: Spe enim salui facti sumus. We ar maid saif throu hoip. To quhome agreis the prophet in the Psalme sayand thus: Beati omnes qui confidunt in eo. Blissit ar all thai quhilk puttis thair traist in God. The same halie prophet exhortand the peple to put yair hail confidence in God, sais yir wordis: Sperate in eo omnis congregatio populi. O ye congregatioun of peple hoip in God: Effundite coram illo corda vestra. Powr out your hartis afore him be trew & humyle confession of all your synnis. Deus adiutor noster ineternum. For God is our helpar and sall neuir leiue vs. Shortly, and ye will knaw quhou largelie and diuersly God rewardis yame yat hais in him trew hoip and confidence, reid or heir with diligence the Psalme that begynnis: Qui habitat in adiutorio altissimi, and ye sall find syndry greit consolacionis, throw special promissis of defens, help and mercy, & of eternal glore quhilk GOD makis in the same Psalme. And last of all quha that luffis God with perfite cherite, as this first command requiris, optenis and gettis greit benefittis and giftis fra God, temporal, spiritual and eternal. Of the first spekis sanct Paul to the Romanis on this maner: Scimus quoniam deligentibus deum, omnia cooperantur in bonum. We knaw weil (sais sanct Paul) that all thingis cummis for ỹ best till all thame that luffis God. As he mycht say plainlie, God almychty hais sik ane special cure & prouidens on yame yat luffis him, yat he permittis

Roma. 8. Psal. 2. Psal. 61. Psal. 81. Roma. 8.

na thing to chance and cum to thame, quhilk he turnis nocht to yair weil & profeit. For quhen he giffis to yame prosperite, he turnis it to yair consolatioun, gif thai get aduersitie, he turnis it to thair pacience, & be his special grace, in tyme of yair seiknes yai ar exercit in meiknes, be mennis afflictionis & contradictionis, yai leir wisdome, be mennis hattred and malice, thai grow in lufe doand gud for euil. Thai vse all vertew to the gud gyding of thair lyfe. Thai vse the precious body of our Saluiour Christ being in the sacrament of the Eucharist to yair spiritual fude and refectioun. Thai vse the word of God to thair instructioun. Thai vse the knawlege of sanctis and all gud men and women to thair exemple & edificatioun. Thai vse ye knawlege of euil men to thair zeile & compaciens. Thai vse the knawlege of yair awin synnis (quharof thai haif trew penance) to thair continual humiliatioun.

Thus we may vnderstand, that quhasaeuir luffis God with trew lufe vnfenzetlie, be his special grace, all thingis turnis to thair weil & profit. Of the secund our saluiour sais thus in the Euangil of S. Jhone: Si quis diligit me sermonem meum seruabit, & pater meus diligit eum, & ad eum veniemus et mansionem apud eum faciemus. Quhasaeuir luffis me, he sall keip my command, & my father sall lufe him, and to him sall we cum, and mak our dwelling with him. Quhat thing can be to ane christin man better, or mair precious

Jhon xiiii.

thane

thane to haif the blissit Trinitie dwelland in the chalmyr of his hart, for doutles siclike men ma weil say with Sanct Paul: Si deus pro nobis quis contra nos. Gyf God be with vs, quha can be aganis vs? And of the thrid reward quhilk is eternal, the Apostil sanct James writis plainlie on this maner: Beatus vir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronam vite quam repromisit deus diligentibus se. Happy is ỹ man that tholis trubil, for quhen he is preuit & knawin, he sall resaif the croune of lyfe, quhilk God hais promissit till thame that luffis him. Roma. 8. Jaco. 1.

The x. Cheptour.

AND to cause all men and wemen leir & keip this first command with mair diligens, almychty God hais eikit to the same ane greuous commination of panis, and ane gracious promis of mercy. Thir ar Goddis wordis: Ego sum dominus deus tuus, fortis, zelotes, visitans iniquitatem patrum in filios, in tertiam et quartam generationem, eorum qui oderunt me, et faciens misericordiam in millia his qui diligunt me, et custodiunt precepta mea. I am the Lord thi God stark and jolious or eyndland, visityng or punising the iniquite or synnis of the fatheris vpon thair sonnis, into the thrid & fourt generatioun, of thame quhilk hettis me, and giffis mercy till a thousand of thame quhilk luffis me, & keipis my commandis.

Ane greuous commination of panis & ane gratious promis of mercy quhilk God giffis in the end of the first command

Because

Because thir wordis ar verrie excellent, & contenis sum difficultie, we think it expedient to opin yame to zow at lenth. Quharfor, it is to be notit, that in yir wordis & in mony vthir placis of the halie scripture, God requiris verray mekil ane thing of vs al quhilk is to knaw how he behaifftis himself towart vs? Trewlie til thame quhilk contemnis, dispysis, and lythleis him & his godly lawis, he is ane mychty and potent juge, to quhais powar & will na creature may mak resistence. Bot till thame yat luffis him and his commandis, he is ane merciful father. And to cause vs vnderstand this ane thing, he repeittis thir wordis in the end of the first command, quhilk he proponit in the beginning of the same quhilk ar exponit and declarit to zow in the same place. And that ze may vnderstand quhy he callis himself ane jolius or eyndland God, haif in zour remembrance, that in syndry placis of the scripture, God almychty comparis himself to a gud man, the saule of man, or the synagoge of the Jewis, or the faithfull congregation of christin men and women till ane spouse or ane gud wife. And the trew faith in GOD to a mariage, as he sais be his prophet Osee: Sponsabo te mihi in fide. I sal marie the to myself in faith, & affirmis the same, sayand be his Apostil sanct Paule writand to the Corinthianis: Dispondi vos vni viro, virginem castam exhibere Christo. I haue mareit zow to ane man, to be ane chast virgin to Christ. Now thairfore, quhen almychty God callis himself ane Jolius or eyndlande God, he makis ane sair comminacion and greuous

Osee 4.

2 Cor. xi.

bosting

bosting of punition aganis all yame quhilk leiffis his faith, and gangis to idolatrie and heresie, fallis fra his hoip and confidens, to mistraist and dispera-cioun, & hais na trew lufe of God, bot rather con-temptioun. All siclike personis leiffis God the spi-ritual husband of thair saule, and committis spiri-tual fornicatioun with ỹ creaturis. Aganis quhom the Prophet sais thus in the Psalme: Perdidisti omnes qui fornicantur abs te. Thou O gud Lord Psal. 72. hais destroyit all thame quhilkis committis forni-catioun, luffand ony creature mair thane the. As it is plainlie knawin, yat man is properly callit a Je-lius or eyndland man, quhilk luffis his wife sa me-kil, that all tymes with greit cure and diligens, he takis tent, that na man steir or prouok hir till adul-trie, that sche be nocht begylit throu faire wordis or giftis spokin or giffin to that effeck. Eftir siclike maner of speking, GOD almychty is callit ane Je-lius or eyndland God, for als mekil as he will nocht be content gyf we lufe ony creature mair thane him, feir ony, or traist in ony creature mair thane in him, quhilk gif we do we commit spiritual fornica-tioun to the displesour of God, and damnatioun of our saulis. And to this effeck, in the end of yis first command, God giffis a fair comminatioun of ry-gorous punitioun aganis thame that leiffis him & contemnis him, and alswa ane swete & plesand pro-mis of his mercy till al yame quhilk bydis & cleuis fast with trew fayth, hoip and cherite to him, to the entent, that the transgressouris, at the leist for feir of paine, may begin to turne agane to him, and all

gud

gud men and women, with joy & blythnes may gang in the way of Gods commandis, till the kingdome of heuin. The sentence of the comminatioun is this. I will visit & punis the synnis quhilk the fatheris dois, nocht only on the fatheris, bot alswa on thair sonnis, procedand to the third & fourt generatioun, gif sa be that the sonnis follow the euil exemple of yair fatheris gif yai het me as yair fatheris hettit me, gif yai transgres my commandis as yair fatheris transgressit, sa that the sonnis keipand the command of God, be trew lufe as yai aucht to do, sal nocht be punissit with the eternal paine for thair fatheris synnis, suppoise sum tyme the sone is punissit with sum temporal paine for his fatheris syne, and that be the rychteous permissioun of God, for sum gud cause seyn to his deuine majestie, and vnknawin to vs.

Nou quhat is the swete and plesand promis of mercy, quhilk God makis till all gud men? It is this. I will schaw and gif mercy vntill a thousand, quhilk luffis me and keipis my command. Behald christin man, how (as ỹ prophet sais) the mercy of God is abone all his warkis, and as sais sanct James: The mercy of God gangis abone his jugement, according as he sais in the psalme: Visitabo in virga iniquitates eorum, et in verberibus peccata eorum, misericordiam autem meam non dispergam ab eo. I sall visit and punis thair wyckidnes with a wand, & thair synnis with strakis, zet I will nocht take away

Jaco. 1.

Psal. 88.

away fra yame my mercy. And their wordis ar said to that effeck, that suppose we be greit synnaris, zit we suld nocht dispair of ye mercy of God, knawand weil an we will be his grace turne to him, he will haif mercy vpon vs, and gif we perseuere in his seruice he sal crowne vs with the crowne of glore in the kingdome of heuin. And gif we will nocht turne to him, but stiflie ganestand his uocatioun and folow our awin sensual will, lat us nocht dout but GOD sall be til us ane rychteous juge and ane rygorous punissar of our synnis. Thus we mak ane end of the first command quhilk we haif declarit to zou sumquhat largelie, because it is the grund & foundatioun of all perfectioun, conteynand the trew and perfeit seruice, quhilk in our hart we aucht to gyf til our Lord God, to quhome be honour and glore for euirmair. Amen.

☞ The secund command. ☜

The xi. Cheptour.

ON assumes nomen Domini Dei tui in vanum, nec enim habebit insontem dominus eum, qui assumpserit nomen Domini Dei sui frustra. Exo xx. Thow sall nocht tak the name of thi Lord God in uaine, for thi Lord God sal nocht leif him unpunissit, quhilk takis his name in uayne. How folowis the secund command eftir the first? As the first command techis the hart to feir God, to belief fermelie his haly word, to traist The ordour of ye secund command.

upon God, lippin all gud upon him, to lufe him & to loue hime thairfore, sa the secund command teches the mouth, hou it sal vse ỹ name of God. And thairfor we sall schaw you the rycht vse of ye name of God, quhilk standis in fiue pointes speciallie. First to confesse opinly the name of God and of our saluiour JESUS CHRIST? granting & expreming with our mouth, ye faith of our saluiour afore all men, quhen neid requiris, and nocht to cesse fra confession of ye same for ony plesour or panis yat may be doine to vs be men. Of this confession our saluiour sais: Qui me confessus fuerit coram hominibus, confitebor & ego eum corum patre meo qui in cœlis est. He that confessis me afore men, I will confesse him afore my father quhilk is in heuin. Secundly, nocht only with our hart, as the first command requiris bot alswa with our mouth, we suld loue God and thank him in all tymes, baith in prosperite and in aduersite, sayand with the Prophet in the Psalme: Benedicam dominum in omni tempore, semper laus eius in ore meo. I will blis the Lord in al tyme, euirmair his louing be in my mouth. Sayand alswa with Job: Si bona suscipimus de manu dei, mala quare non sustineamus. Gyf we haif resauit guddis fra the hand of the Lord, quhy suld we nocht thoil payne or punissioun? Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum. The Lord hais giffin, the Lord hais takin away, as it plesit the Lord, sa it is done, blissit is ye name of

The rycht keping of ye secund command.

Cõfession of our faith.

Math. x.

Louing & thankin of God. Psal. xxxiii.

Job 2.

Job 1.

of the Lord. Thirdly, the name of ỳ Lord God is richteously vsit, quhen his haly word is trewly set furth, baith privatlie & opinly. Privatly quhen ye father techis his children & barnis, the master his seruandis, the scuile master his disciples, how thai suld trow the artikillis of thair Crede, how thai suld keip & ken the commandis of God, and fle fra all synnis, and how thai suld pray to God for grace, be devoute and faithfull prayar and saying of thair Pater noster. Teaching or preching the word of God.

Opinlie, quhen trew ministaris of Goddis word declaris it sincerelie and purely, to the edificatioun of the peple, in Faith, Hoip, & Cherite. Quhilk office belangis in special to al & syndry prelatis and personis of ye kirk, to ilkane of yame sanct Paul sais thir wordis: Predica verbum, insta opportune, importune, argue, obsecra, increpa, in omni pacientia et doctrina. Preche thou the word, be feruent, quhidder it be takin in seasson or out of seassoun (that is, quhidder the peple be content or discontent with the trew worde) ympreif, repreif, exhort with all suffering and doctrine. 2 Timo. ultimo.

Fourtly, we use the name of God, as we suld do, quhen we make trew and faythfull inuocatioun to his name, prayand to him deuotely for his grace, yat we may ordayn all our thochtis, wordis, and deidis to his godly plesour, and that he wald deliuer vs fra all our aduersareis according to his plesour. Faithfull praying to God.

This is ye trew seruice quhilk God requiris of vs, that we lippin nocht in our awin powar, wisedome and gudnes, bot only in the powar, wisedome, and gudnes of God, evirmair calling for his grace to be with vs in all our deidis, quhilk gyf we do, we sall suerly be saiffit, according to ỹ promis of God maid in the secund of Johel: Omnis qui inuocawerit nomen Domini, salvus erit. Quhasaevir sall call vpon the name of our Lord God sall be saiffit.

Johel 2.

The fift point quharin standis the rycht keping of yis command, is (quhen necessite requiris) to sweir lauchfully be the name of God, according as it is writtin: Dominum deum tuum timebis, et illi soli servies, et per nomen illius iurabis. Thou sall feir thi Lord God, & him only (as God) sall thou serve and be his name thou sall sweir. Heir it is expedient to schaw quhat is sweiring, & quhow mony verteous conditions ar requirit to lauchful sweiring.

Deut. 6.

As concerning the first: Sweiring is nocht els bot inuocatioun or calling on God to beir witnes to vs that our wordis ar trew, quhen we afferme ony thing to be trew, or that we sall fulfil our promis. For as sanct Augustine sais: it is all ane thing to say, be God, & to say, God is my wytnes. Secund: quhow many verteous conditions ar requirit to ane lauchful eith? Thre, quhilk ar plainly expremit in the fourt of Jeremie: Et jurabis: viuit dominus, in veritate, et in iudicio & in justicia. Thou sal sweir, the Lord leiffis (that is to say, as trew as the Lord leiffis) in uerite, jugement, and rychteousnes.

Jere. 4.

The first conditioun requirit to ane lauchful eith

eith is uerite or truth, thou suld be sikkar that the cause or matter quhilk thou confermis with ane eith is trew. The secund conditioun is rychteousnes. Thou suld be sykkar yat the thing quhilk thou sais is just, or yat, quhilk you promissis to do with ane eith, may be justly and lauchfully done. The third conditioun is jugement (that is to say) discretioun. For thou suld nocht sweir at all tymes nor for all matteris, suppose thai be trew and just, bot allanerlie quhen greit neid requiris and thane with greit deliberatioun, discretion, and auisement. Gyf thou wantis ony of thir thre conditionis, thi eith is unlauchful ℣ (as sanct Hierome sais) plaine perjurie or meinsweiring. When thou sweris without uerite, thou makis ane fals eith. Agane, quhen thou sweiris wout rychteousnes, thou makis ane unjust and wickit eith. When thou sweiris hastelie without the jugement of discretioun, thou makis ane uaine and fulehardie eith. And sa doand thre maner of wayis you brekis this command takand the name of God in vaine. And this doctrine is conforme to the exposicioun of this command, quhilk our saluiour giffis in ye euangel, sayand thus: Au- Math. v.
distis quia dictum est antiquis, non periurabis, reddes autem dn̄o juramenta tua. Ego autem dico vobis, nō jurare omnino, nec per cœlum, quia thronus dei est, neque per terram, quia scabellum est pedum eius, neque per hierosolimam, quia ciuitas est magni regis, neque per caput tuum juraveris, quia non potes vnum capillum album facere aut nigrum. Sit autem sermo vester est est, non non, quod autem his abundantius

est

est, a malo, est. Ze haif hard quhow it was said to thame of auld tyme, thou sall nocht forsweir thi=self, bot sall performe thi eith to God: bot I say to zou, sweir nocht alutterly (that is to say, sweir nocht without verite, rychteousnes and discre=tioun as is aforesaid) nother be heuin, for it is goddis seit, nor zit be ỹ erd, for it is his futstule, nother be Jerusalem for it is the citie of ỹ greit king, nother sall thou sweir be thi heid, because thou can nocht mak ane hair quhyt or black. Bot your talking sall be, ze ze, na na, for quhat=saeuir is mair thane this, that cummis of evil. Quhilk suld be vnderstand swa, yat nochtheles quhen my nychbouris neid or profit requiris ℣ the Juge biddis me sweir ỹ uerite, I may sweir lesumlie thane, for that is nocht to tak the name of God in uaine, bot to haif it in greit price, ℣ as maist halie, quhen ye uerite and rycht is confer=mit be it, the lesing is confoundit, mem is brocht to peace and rest, obediens aucht to the Jugis, and hear auctoriteis is completit, ye ply ceissit. Sanct Paul swair oft tymes in his Epistils, to conferme the uerite, saying thus: Testis enim mihi est deus. God is my witnes, or I tak God to witnes.

Lauchfull swering be the name of God.

Roma. 1.

The xii. Cheptour.

Brekaris of the se-cund com-mand.

QUha brekis the secund command? Thai yat sweris be the name of God fulehardie, nocht taking tent of ane euil vse, thai yat sweris ane lesing, mainsweris yame self, wariis bannis

bannis and weddillis thair saule, to excuse yair fault, or for ony uaine mater. Thai that brekis thair eith or vow, quhilk was wisely maid, and mycht be kepit to the louing of God. And thai that sweiris lesum mariage amang yame self & keipis it nocht, ar mainsworne & brekis this command. Thai that vowis and oblisais thair self be ane eith, to ony vnlesum euil thing. Thai that tellis thair awin fantaseis for Goddis worde, or takis Goddis word to conferme thair fals teching or heresie with al. Thai that luffis nocht and louis nocht the name of God for all thing, baith in prosperite & aduersite. Thai yat abusis the name of God to coungeir ỹ deuil be inchantmentis, be expresse or privat pactionis with him or waittis on siclike or ony of the laif of the abusis of the name of God, & mendis thame nocht to thair powar. Thai that will nocht chasteis or snibe yair barnis fra lesingis, sweiring, banning & widling, and techis thame nocht to lofe GOD and thank him at all tymes, nocht allanerly for meit or clayth or temporal geir, bot for all gudnes in saule and bodie, and will nocht teche thame to call vpon the name of God in all necessiteis and perillis, to defende thame fra all thair enemeis. For thair is na thing that displesis the deuil samekil and stoppis all euil, as to call upon Goddis name with faith and deuotioun. Fynallie, thai brek this commaund, that ar in thair wordis prydful, helie

uain

uaine glorious, thai that auantas or prysis thame self of thair wisdome, rychteousnes, ryches, strenth or ony vther thing, ascriband the samyn to thame selfes, or yair throw dispysis yair nychbour, as did the pridful Pharisiane. For the quhilk & all other gud, the glorious name of God allanerlie suld be louit and thankit and (yat suld haif bein said first) all thai abusis the name of God aganis the secund command, quhilk being ouircommit w fair wordis, giftis or panis, denyis God our saluiour Christ, & the trew catholik faith of haly kirk. Alswa, thai yat with yair euil maneris, lyfe & conuersatioun, causis the name of Christ to be blasphemit amang ye Infidelis. Alswa, all negligent and ignorant prelatis & personis quhilk aucht be thair office to set furth the word of God and instruck ye peple quhilk belangis to thair cure and neglectis or will nocht do it, yai syne aganis this command.

Comminatioun of panis to the brekaris of this command.

To the secund command is eikit a grevous comminatioun of punisioun aganis all the transgressouris of the same: Nec enim habebit dns insontem eum, qui sumpserit nomen dei sui frustra. Our Lord God sall nocht acompt him to be ane innocent, that is, sal nocht lat him be vnpunissit, quhilk takis the name of his Lord God in uaine. The sentence of this cominatioun is this, quhasaeuir yai ar quhilk abusis ye name of God, be ony vnjust, fals or uaine eith, sal be greuously punissit of God, other in this warld, or ellis in the warld to cum. And suppose thair is mony greit synnis committit and doine amang the peple, quhilk be the rychteous jugement

of

of God is abil to bring vpon vs the greit scurge of God, as the swerd, the pest and dark, and skantnes of vittallis, zet vndoutandly, the abhominabil abusioun of the name of God amang al the laif, ze and apparandlie abone al the laif, inducis and bringis apon vs the vengence of God, & all his scurgis & plaigis. Wainsweiring, vainswering, horribil blasphematioun of the memberis of our saluiour Christ, vnreuerent swering be his blude, be his woundis, be his bodie, quhilk wordz ar ugsum to ony gud christin man or woman to heir, nochtheles, yai ar vsit amang the peple without ony sufficient repreif and punischment. Quharfor, lat every christin man & woman, bot specially al house haldaris, tak gud tent to the wordis quhilk the wiseman sais: Vir multum jurans implebitur iniquitate, & non discedet a domo illius plaga. The man yat is a greit swerar sal be full of wikitnes, and the plaige of God sall nocht pas by or gang fra his house. It is expedient thairfor, that ilkane househaldar, first to reforme him self fra all unlauchful and vaine sweiring, syne ordand sum honest and scharp punitioun be the maner of ane law in his house, aganis all thame that hais vse or custome to tak the name of God in vaine, yat thai may eschaip the plaig of God, and vse ye name of God with devoutioun and reverence, as it becummis ye seruandis of God to do. Ec. xxiii.

The heretik Arrius blasphemit our saluiour Christ denyand his deuinitie, bot he eschapit nocht the uengeance of God, for quhen he passit to the scheild to purge his wame, al his bowallis & guttis fell doune throu him, and swa deit miserablie. Cerinthus, quhilk likwayis denyit the Godheid of our saluiour, the house quharin he was bathand and weschand himself, fell doune apon him & slew him. Rapsases, quhilk was lieutenant and cheif captane of the greit oist of the Assyrianis he blasphemit the Lord God of Israel, for the quhilk, the
4 Reg. 19. angel of God in ane nycht slew him with a hundreth fourscoir and fyve thousandis of the Assyrianis armye, & the king of ye Assyrianis geid hayme & was slaine be his awin sonnis. Quharto suld we speik mair of this matter, all the Cronickillis and histories of ȳ warld beris witnes, yat meinswornemen, greit swearis, abhominabil blasphemaris, cheapit neuir greit punitioun, othir a gait or vthir. Sa horibil a syn it is to abuse the halie name of our Lord, And on the vther part, to knaw quhat greit
Promissis of rewardis to the keparis of this command. rewardis ar promissit in the scripture to all thame quhilk kepis this command, we neid nocht to vse lang declaratioun. Ze hard afore be the Prophet Johel, hou that saluatioun is promissit till thame, quhilk faythfully callis on the name of the Lord. And in the first buke of the kingis it is said thus: Quicunque honorificauerit me glorificabo eum.
1 Reg. 2. Quhasaeuir sall honour me, I sall glorifie him.
Psal. 17. And the prophet sais in the Psalme: Laudans in uocabo dominum, et ab inimicis meis saluus ero.

I will

I will loſe and call on the Lord and ſa ſal I be ſaff fra my enemies. And alſwa ane excellent promis is maid in the Pſalme, that quhaſa ſweiris to his nychbour ane lauchful eith & begylis him nocht ſall dwel in the tabernakil of our Lord, and rest in his halie hil. And quhaſa prayis devoutly in ỹ name of Chriſt, be his ane promis maid to him, yat quhatſaeuir ye aske of God the father eternal, it ſall be grantit to him. Now tak tent I pray zou quhow greit gud to man it is to be ſaiffit, to be glorifyit, to be deliuerit fra our enemies to dwel in ye tabernakil of God, & to optane fra God all our petitionis quhat can we deſyre mair? To God thairfor be honour and glore euirmair, Amen.

Pſal. xiiii.

Jhon xvi.

☞ The thrid command. ☜

The xiii. Cheptour.

MEMENTO vt diem ſabbati ſanctifices &c. Remember that thou hallow the Sabboth day.

How followis this command, in ordour efter ye ſecund & the firſt. As the firſt command techis the hart, ye ſecund comand ỹ mouth ſa the thrid command techis the outwart memberis hou yai ſuld haif yame ſelf in ỹ rycht worchipping of God. Quhat is the cauſe that this command begynnis wt this word Remember? As experiens ſchawis vs, we ar all ouirmekil geuin to ydelnes, ſweirnes & carnal luſtis of ỹ bodie, quhilk cauſis

The order of ye thrid command.

vs to be owyr negligent in the trew seruice of God, with our body and membris thairof. To bring vs yarfor fra yis negligens in the beginning of this third command, God sais Remember, be nocht sweir or negligent, bot tak gud tent to ken & keip this command. Quhat is the sabboth day, quhilk God commandis to be hallowit? This word Sabboth day is nocht ellis bot a day of rest, and unto the Jewis it was the sevint day of ỹ wouk, quhilk we cal Satterday, quhat day the Jewis yair self, thair barnis, seruandis and bestis suld haif rest fra all bodily seruice or servile labouris, quhilk seruandis mycht do or was wont to do, Ar we christin peple oblissit to keip that sabboth day with the Jewis? Quhen we spek of the Sabboth day, we suld consider twa thingis, the tane is ceremonial, ỹ vthir is moral. As concerning the ceremonial quhilk was nocht ellis bot yat yai suld keip yair sabboth day allanerlie apon the sevint day of the wouk, we ar nocht oblissit to keip it, for our saluiour Christ be the merittis of his passion, hais deliuerit vs al fra ỹ bondage of the law of Moyses, in takin quharof ye vail of the tempil raif in pecis in tyme of his passion. And the Apostil sanct Paul repreiffis rycht scharply the Galathianis for yat, that thai obseruit dayis & monethis, tymes and yeiris efter the ryt and custome of ỹ Jewis. Sa we ar nocht oblissit to keip ye sabboth day apon the satterday as the Jewis did be command of the law. Bot as concerning ỹ moralite of ỹ sabboth day

Declaration of ye Sabboth day.

The ceremonie of the Sabboth day.

Gala. 4.

The mora-

day, we suld keip it on the Sundayis & othir halie dayis commandit be the haly kirk to be kepit haly. Quhy was ye sabboth day translatit and changeit to ye Sunday? First, yat we christin men suld nocht be lyke Jewis trowand yat the Sabboth day was haliar thane ony other day of the wouk in the awin nature, bot to christin men all dayis suld be haly. Nairovir, as the sabboth day was commandit to be kepit haly, in resting fra all labouris, in remembrance of that rest quhilk God restit the sevent day efter ye creatioun of the warld. Sa we christin peple be the ordinatioun of the Apostillis and haly kirk, keipis haly the Sunday, in the remembrance of yat rest quhilk our saluiour tuk in the bodie within the sepulture efter the wark of our redemption, quhen he deliuerit vs fra the danger of syn, the deuil & hell, and upon the Sunday eirly in the morning, raise potently in body and saule, owyrcame the dede and began a glorious and immortal lyfe, quharto we hoip to cum be faith and obediens to his law.

litte of ye Sabboth day.

The translatioun of ye Saboth dai to the Sunday.

Nairovir, it is heir to be notit yat the ceremony of the Sabboth day, quhilk the Jewis kepit, was ane figure be ane morall significatioun of that spiritual rest, quhilk all we christin men and wemen suld haif in our conscience all the dayis of our lyfe. For that amang the Jewis, nother man nor best mycht work ony wark on ye sevint day, quhilk was callit thair Sabboth day bot all tuik thair temporal and corporal rest fra all labouris, it was ane figure be ane moral significatioun, yat christin men & wemen suld get rest in yair consciens be ane lieband

Of ye spiritual and continual rest of our consciens.

leiuand fayth in Christ Jesus here in this warld, & finally eternal rest in the warld to cum. And yat we suld rest fra our awin carnal warkis, that we suld mortifie our fleschlie desyris, quhilk, the mair yat thai ar mortifyit, we haif the mair rest in our conscience. And this spiritual sabboth day suld we keip continually all the days of the wouke, & it is callit Juge sabbatum, that is to say, the continual rest of our consciens, for as concerning the spiritual rest of our consciens, all dayis suld be elyk. And to this
Math xi. spiritual rest of our consciens Christ our saluiour callis vs all sayand thus: Venite ab me omnes qui laboratis, et onorati estis, et ego resiciam vos.
Tollite jugum meum super vos, et discite a me quia mitis sum et humilis corde, et inuenietis requiem animabus vestris. Jugum enim meum suave est, et onus meum leue. Cum to me all ze that laboris and ar ladin with byrdingis, and I sall refresche zou. Tak my yok opon zou, and leir fra me, for I am gentil and meik in hart, and ze sall fynd rest in zour soulis, for my zoik is sweit & my byrding is lycht.
The rycht keeping of this command. Quhow suld we keip the Sunday holiday? Aftir yis maner, yai yat ar all the wouke in labouris & cummis nocht, or may nocht get leif to cum the laif of ỹ wouke to the kirk, on the Sunday suld haif rest and space to convein and gadder with the laif, to thank and loif God, heirand deuotly ỹ deuine seruice, & specially the hie Mes, or at lest ane said Mes, & alswa heir the word of God prechit gif thai may get it, offer to God thair hart contrite as ane spiritual sacrifice, gif thai haif maid in the wouke dayis any falt

falt to yair nychbour, or the Sunday to be reconsalit to him agane, and mak him amendis at yair powar, loif & thank God for all his benefittis geuin to him generallie or speciallie, pray to God for his grace & his mercy, for incres of faith, hoip & cherite amang christin peple. That God (gif it be his will & godly plesour) prosper the fruitis of the ground ceise all weris, stanche all pestilent seiknes. Nairouir on the Sunday, the father suld teche his barnis, the mastir his seruandis, to ken and feir God, to ken ye artikillis of our fayth, hou yai suld say thair Pater noster to God, with faith and devotion, to ken and keip the commandis of God, to forbeir all deidly synnis, thus suld thai do als mekil as thai can and may, according to the grace of God geuin to yame. Furthermair, on the Sunday men suld rest fra bodily labouris in getting of temporal geir, except sum greit necessite or utilite of himself or of his nychbour or of the common weil, quhilk may nocht be weil postsponit may excuse them. And abone all this, all men and wemen with diligens, nocht only suld forbeir uice and syn on the Sunday and all other dayis, bot specially on the Sunday, suld eschew all ydilnes, vaine talking, bakbyting, sclandering, blasphematioun of the name of God, and contentioun and also all occasionis of syn, as dansyng, unnecessarie drinking, wantones, lecherous sangis & twething, hurdome, carting and dysing, & specially carreling and wanton synging in the kirk, and all other vice quhilk commonly hes bein maist usit on the Sunday. Agane on the Sunday we suld nocht

only

only offer our hart to God, bot alswa we suld offer part of our warldly geir, be almous deid to the puir peple euerilk man and woman mekil almous or litil, as God hes geuin to him warldly substance. Brevelie, on the Sunday, men and wemen suld fulfil (mair thane onv other day) all the deidis of mercy and cherite to the puir.

Quha brekis thair haly day.

Quha brekis yair halieday? All thai quhilk will nocht exerce and occupy thame self in thir spiritual warkis afore rehersit. Thai that will nocht heir the word of God, loif and thank him in company of the christin peple. Thai that will nocht thoil thair seruandis to cum to ye kirk on ye Sunday, bot kepis yame in warldly besines occupied, for their vile lucre in doing of thair warldly erandis. Thai that cummis to the kirk and prayis nocht nor worschippis nocht God als well with the spirit as with the mouth and inwartlie in verite. Thai that beand in the kirk in the tyme of Goddis word or seruice, occupeis thame self in vaine euil or ony warldly talking, lauchhing, scorning, or ony siclik doingis.

Vthir halidayis by ye sunday.

Is yair na vthir haly day bot the Sunday? Zis veralie, the dayis of all the Apostillis, of ye glorious virgin Mari & other sanctis ordanit to be kepit, & in use to be kepit be the halie kirk and hail congregatioun of christin men, quhilk we sud keip halie efter the maner and forme afore rehersit. And quhasa continuis to keip thame, cannocht excuse theme fra syn, and breking of this command.

How

How mekil almychty God detestis the transgressioun of this thrid command, we may gadder of the buke of Nowmeris. Thair was a certane Jew, quhilk on the sabboth day gadderit a few stikkis, aganis the command of the law, for the quhilk transgressioun, be the special command of God he was slanit to the dede. Be this historie we may vnderstand hou greuously the peple synnis in breking of the Sunday and vthir haly dayis, quhilk na dout is ane of the special causis of the calamiteis and greit plaigis and misereis quhilk we feil daylie amang vs send be the hand of God. Sa greit is the wickitnes & miserable cowatousnes of mony men that (as it apperis plainly) thai contempne all haly dais of the kirk, thai disdein to heir the word of God, yai lychtlye all ceremoneis doin in the kirk, ordanit to steir ȳ peple to deuotioun, yai dispise all ministaris of the same. And quha can deny, bot yat this transgressioun of haly dayis is ane greuous syn, and is able til induce & bring vpon vs the wrath of God? And quha yat kepis yair haly dais, forberand temporal warkis and besynes, and exercis & occupeis thameself in feruent prayar amang the laif of the peple in the house of prayar, callit the kirk, heris or seis the Mes deuotly, heris the word of God diligentlie, reconseilis thameself to God & thair nychbour vnfenzetly, fulfillis the dedis of mercy cheritably. Thai & siclik personis cannocht want thair reward, quhilk salbe geuin to thame of God, baith temporally & eternally, according as our saluiour promissis sayand thus: Querite primum regnum dei et justiciam eius, et hec omnia adjicientur vobis. Math. 6.

Commination aganis the brekaris of the haly dais. Nume. xv.

Promissis of rewardis to the keparis of the haly dais.

First of all seik for the kingdome of God, and the rychteousnes of the same, & all thai thingis quhilk pertenis to zour temporal leuing, salbe ministerit to zow. Na man can sufficiently expreme with toung, quhat grace and spiritual gud a christin man gettis in diligent hering the word of God. Quhat is mair to be desyrit of a christin man and woman, thane to get the giftis of faith, compunctioun, remissioun of synnis, the haly spirit, trew knawlege of God and of thine awin self, reconciliatioun with God and thi nychbour, pece & rest of thi consciens, joy in the haly spirit, ỹ gift of trew justificatioun, and finally eternal lyfe. All thir spiritual giftis of God ar obtenit and gottin, be diligent hering & leiring the word of God, praying, contritioun, with the laif of spiritual exercitionis, quhilk we declarit afore to zow. To God thairfor be louing and thankis, honour and glore euirmair. Amen.

☙ Heir followis ane introductioun to the commandis of the secund tabil.

The xiiii. Cheptour.

BEcause the seuin Commandis writtin in the secund tabil techis vs our dewtie quhilk we aucht to our nychbour, declaris hou we suld beir vs to him in our hart, word & deid, afore we cum to the expositioun of the same commandis, we think it expedient to expone ye command of lufe quhilk we aw to our nychbour, for trewly the same lufe is the ground and beginning of al gud deidis, wordis

wordis and desyris, quhilk thir seuin commandis requiris of vs towart our nychbour, nother can ony man or woman be knawin to lufe thair nychbour, bot only be fulfilling of thir commandis. For doutles he luffis his nychbour in deid, quhilk according to thir seuin commandis, nocht only dois na skayth to him, bot also dois al gud to him, that he may and suld, be the directioun of thir seuin commandis. As we reid in the euangil of sanct Mathew, thair came ane doctour of ȳ law till our saluiour, and proponit til him a questioun, tempand him ꝛ said: Magister quod est mandatum magnum in lege? Mastir, quhat is the greit command of the law? To this question our saluiour maid answeir, rehersand twa comands of lufe, quharof the tane was this. Thow sall lufe thi Lord God with all thi hart, and with al thi saule and with all thi mynd. This is the gretest and first command. And of this command of lufe quhilk we aw to our Lord God, we maid declaratioun in the exposition of the first command. The secund command is of the lufe quhilk we aw till our nychbour, quhilk is this: Diliges proximum tuum, sicut teipsum. Thow sal lufe thi nychbour as thi self. For the plain vnderstanding of this command of lufe, the wordis is to be notit quhilk sanct Paule sais to ye Romanis: Qui diligit proximum, legem impleuit. He that luffis his nychbour, fulfyllis the hail law. Gyf ze merueil hou a man luffand his nychbour, fulfillis ꝛ kepis the hail law, meruail nocht, for the lufe of God is includit in the lufe of our nychbour. For we aw to lufe our nychbour in God or for Gods

Expositiō of ye command of luf quhilk we aw to our nychbour.

Mat. xxii.

Mat. xxii.

Ro. xiii.

luſe, & gif we luſe him principally for ony vthir cause, we luſe him nocht sincerely and purely as we aucht to do, it followis thane, that quhasa luffis thir nychbour sincerely and purely, thai luſe God, and sa thai keip the commandis contenit in ye first tabil, quhilk ordouris & direckis vs to the luſe of God. And quhasa luffis thair nychbour, yai keip the seuin commandis writtin in ye secund tabil, quhilk ordouris and direckis vs to ye trew luſe of our nychbour. Sa we may weil conclude, yat quhasaeuir luffis thair nychbour trewly, thai fulfil the hail law of moral commandis. And this is wel declarit be the Apostil
Ro. xiii. sanct Paul, sayand thus: Nam non adulterabis, non occides, non furaberis, non falsum testimonium dices, non concupisces, et si quod est aliud mandatum, in hoc verbo instavratur. Diliges proximum tuum sicut teipsum. Thow sall nocht commit adultery, thow sall nocht steil, thow sall nocht beir fals witnes, thow sall nocht couit ony thing fra thi nychbour, and gif thair be ony vther command it is comprehendit in this word. Thow sall luſe thi nychbour as yiself. For, sen luſe of our nychbour is nathing ellis, bot to wil and desyre gud to him, quhasaeuir luffis yair nychbour as yairself, thai do as thai wald be done to of resone.

Thai will thame na skayth with thair hart, thai speik na euil to thame with thair mouth, thai do na skayth to thame in yair deidis, bot contrary, thai will thame all the gud yai can, thai spek to

thame

thame and of thame gud wordis, thai do thame gud in deid at yair powar quhen thai suld do it. And sa the word of sanct Paule is trew, quhilk he sais, quhasa luffis thair nychbour fulfillis the law. And because that this command biddis vs lufe our nychbour as our self, we suld first leir efter quhat maner we suld lufe our self, to yat effeck, yat efter the same maner we may lufe our nychbour. How suld we lufe our self? Veraly, thre maner of wayis. First we suld lufe our self and sa our nychbour with ane honest & halie lufe, nocht to syn or to perseuere in syn, or to foster and nurisch our self or our nichbour in euil, for as the Prophet sais in the Psalme: Qui diligit iniquitatem odit animam suam. Quhasa luffis wikitnes or syn, he hettis his awin saule. And euin sa sais the wisman: Qui sibi nequam est, cui bonus erit? He that is euil to him self, to quhome can he be gud? Thane it followis weil, that nother proud man, nor ireful, inuious, swere, cowatous, licherous or gloton luffis yair awin saul, because yair lufe is nocht honest & haly, quhilk lufe God requiris of vs all, according as the eternal wisdome of God sais be the mouth of the wisman: Ego mater pulchre dilectionis. I am the mother of fair, honest and haly lufe, quhilk is to desyre ye remissioun of synnis & grace of God, quharby our saulis may be saiffit. According as it is writtin in the wisman:

How suld we lufe our self?

Honest & haly lufe.

Psal. 10.

Eccle.xix

Eccle. 24.

Miserere

Eccle. xxx. Miserere animo tue placens deo. Haif mercy on thi awin saule, that thow may pleis God. Quharfor quhasa kennis thair nychbour to leif in syn, & suld and may reforme him and will nocht, thai lufe nocht yair nychbour with ane honest lufe as thai suld do.

Secundlie, we aucht to lufe our self and sa our neichtbour, w ane affectious & trew lufe vnfenzetly. Trew and vnfenzet lufe. For quhen we lufe our nychbour principally for our awin profit and plesour, and nocht to his lauchfull profit and honest plesour, thane we lufe him nocht with ane trew lufe, for than, quhen our profit ceissis our lufe ceissis, quhen our plesour quhilk we get be him ceissis, thane incontinent we ceis to lufe him. Of siclike ane lufe it is written in the buke of the Eccle. vi. wisman: Est amicus socius mense, et non permanebit in die necessitatis. The wisman sais, yat yair is ane freind quhilk will beir vs company at our burde, to tak part of our meit, bot he will nocht byde with vs in tyme of our nede. And ỹ warld (alace thairfor) is full of siclike luffaris, quhairfor christin man, leir to lufe thi nychbour as thi self trewly and vnfenzetly. That is to say, as thow luffis thi awin self at all tyme baith in prosperite and aduersite. Sa thow aucht to lufe thi nychbour with perseuerance, according as the wisman sais speikand of a trew Pro. xvii. freind: Omni tempore diligit qui amicus est & frater in angustiis comprobatur. He that is a freind luffis at all tymes, & a brother is knawin in tyme of trubil. Alswa thow suld leir to lufe him effectuously, nocht with fair wordis allanerly, bot with word and deid 1 Jhon iii. bayth according as S. Jhon sais: Non diligamus

verbo

verbo neque lingua, sed opere et veritate. Lat vs nocht lufe our nychbour allanerly with word and toung, bot with deid and uerite. To quhom agreis sanct Paul sayand: Dilectio sine simulatione. Lat our lufe be without dissimulatioun or fenzetnes. Thairfor all thai quhilk luffis yair nychbour allanerly in tyme of thair prosperite and nocht in tyme of thair aduersite, or allanerly sa lang as thai get profit be thame, or allanerly with yair word & nocht with thair deid at yair powar, thai lufe nocht trewly thair nychbour as thame self. Of quhom the prophet sais in the Psalme: Loquuntur pacem cum proximo suo, mala autem in cordibus eorum. Thai speik peace with thair nychbour, bot mekil euil remanis in yair hartis. Thridly, we suld lufe our nychbour as our self with just ordour, quharof it is writtin: Ordinauit in me charitatem. God almychty our heuinly spouse, hais ordanit trew lufe in me. And be the just ordour of lufe, we suld lufe God abone our self, and our nychbour as our self, and our warldly geir vnder our self. Thairfore quha luffis yame self, yair nychbour or yair warldly geir abone God or mair thane God, sa that for ȳ lufe of thame self, thair nychbour or yair geir, thai care nocht to brek ȳ command of God, yai lufe nocht thame self or yair nychbour with ane just ordour of cherite. Quhairfor our saluiour sais: Qui amat patrem aut matrem plusquam me, non est me dignus, et qui amat filium aut filiam super me, non est me dignus. He yat luffis his father or mother mair thane me, he is nocht worthy of me. And he yat luffis his sone or

Rom. xii. Constant and perseuerāt lufe.

Psal. 27.

The ordour of cherite. Canti. 2.

Math. x.

or his dochter abone me, he is nocht worthy of me. That is to say, gif the cace fortune yat other thow mone displese thi father or thi mother, thi sone or thi dochter, or ony vthir freind or nych= bour, or els yow mone displese God, be breking of his command, sa that thow can nocht bayth plese God & thame togidder at yat tyme, thane in this cace yow suld keip the ordour of cherite, and erar displese al the freindis thow hes, than that thow suld brek ane command of God and sa displese him. Or gif ony of yame wald intyst counsel, and draw the to ony vnlesum thing, in sa mekil that gif thow do nocht yair counsel & bidding, thow sall tyne thair fauour. In this case cure nocht to tyne thair fauour, that thow may haif the fauour of God, and sa doand yow luffis God abone thi nychbour. Wairouir gif ony man or woman wald counsell or com= mand ȳ to do ony thing, expresle agane the com= mand of God, and that vnder na les paine than tinsal of all thy warldly geir and landis, ze and of thi life, quhilk is derast to the of all the laif, in this case thow suld cheis to tyne thi lyfe and all thi geir, erar than to brek ane command of God, and sa doand, thow luffis God abone thi= self according to the dew ordour of Cherite.

The xv. Cheptour.

Quha is our nych- bour?

QVHEN almychty God sais, lufe thi nych= bour as yi self, we suld leir to knaw quha is our nychbour, quharin the Jewis and also mony christin men and wemen ar begilit, vnderstanding

vnderstanding the command of God in ane wrang sence, thinkand that na man is thair nychbour, bot thai allanerlie, quhilk ar thai carnal and warldly freindis, yair awin cuntremen, or yai ȳ dwellis neir hand thame. Bot our saluiour techis in the parabil Luce x. or similitude quhilk he gaif of ȳ woundit man yat lay in the hie way, betuix Jerusalem & Hierico half dede, half quik, yat ilk a man is to euery man a nychbour, quhilk other hais mercy of ane othir, or ellis to quhom another man ma haif mercy. That is to say, al men & wemen may be callit my nychbours, quhilk hais mister of my help, and al men and wemen may be callit my nychbours, quhilk may help me, sa all men is nychbour til euery man. For ȳ Samaritane, suppose he was of ane strange cuntre, & compit amangis ȳ Jewis as ane enemie, zit because he come by the woundit Jew seand him, had compacience on him and helpit him, he was his trew nychbour. Quhairfor, quhen God biddis the lufe thi nychbour as thi self, yow suld vnderstand by this word nychbour, all men and wemen, quhidder thai dwell neir hand or far of.

Bairouir, the Jewis vnderstude the same com- Of ye lufe quhilk we aw to our enemye. mand in ane wrang sence (and lykwais dois mony christin men and wemen) trowand yat yai suld allanerly lufe thair freind, and yat thai may lauchfully het thair enemie. Bot our saluiour Christ in the euangil giffis the trew vnderstanding of the same command, techand plainly, & swa giuand command to lufe bayth freind and fa. Thir ar his wordis:

Math. 5 Audistis quia dictum est, diliges proximum tuum & odio habebis inimicum tuum. Ego autem dico vobis diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos, vt ſitis filii patris vestri qui in cœlis est, qui ſolem ſuum oriri facit, super bonos et malos, et pluit super justos et injustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? Nonne et publicani hoc faciunt? Et si salutaueritis fratres vestros tantum, quid amplius facitis? Nonne et publicani hoc faciunt? Estote ergo vos perfecti, ſicut et pater vester celestis perfectus est. Ze haif hard hou it was said: Thow sall lufe thi nychbour & het thine enemie. Bot I say to zow, lufe your ennemeis. Blisse thame that curssis zow, do gud to thame that hettis zow, pray for yame quhilk dois zow wrang and persecutis zow, that ye may be the sonnis of zour father quhilk is in heuin, for he causis his sonne to rise on the euil and the gud, and sendis his rayne on the just and vnjust. For gif ze lufe yame (allanerly) yat luffis zow, quhat reward sall ze haif? dois nocht the Publicanis euin sa? And gif ze be freindly to zour friendz only, quhat singlar thing do ze? dois nocht the Publicanis alswa siclik wais? Ze sall thairfore be perfit, euin as zour father in heuin is perfit. In thir wordis of our saluiour we may vnderstand that quhasa hettis bot ane man in all the warld, he luffis nane in all ỹ warld, with the lufe of cherite and meritoriously to the plesour of God, suppose he may lufe yame with ane warldly or natural lufe. And quhy? For Cherite is excludit and put away fra

Quhasa hettis ane man, luffis na man cheritablie.

fra ȳ saule of man be ane deidly syn, than it follows weil, that gif thow beir hettred at ony man, quhatsumeuir he be, freind or fa, nychbour or strangar, thow hais na cherite, and haistand na cherite, thow art in the stait of dampnatioun, according as ye Apostil sanct Jhon techis: Qui odit fratrem ſuum, in tenebris est. He that hettis his brother, he is in myrknes. And gyf ony man wald say aganis this doctrine, allegging that certane sanctis in ald tyme hettit yair enemies, exemple of the haly Prophet & excellent king Dauid, quhilk sais thus of himself: Perfecto odio oderam illos, inimici facti sunt mihi. I hettit thame (sais he) with ane perfite hettrend because thai war myne enemeis. Alswa our saluiour sais in the euangil of sanct Luke: Si quis non odit patrem ſuum et matrem ſuam et vxorem &c. Quhasa hettis nocht his father and his mother etc. Of the quhilk wordis an vnleirit persone mycht gaddir, that it war lesum to het our enemeis. To the quhilk objectioun we mak this answeir. That in al our deidis of lufe, sa mekil as we may, we suld follow the exemple of God, according to the teching of sanct Paule: Estote imitatores dei, ſicut filii charissimi. Be ze followaris of God as deir sonnis.

1 Jhon iii.

Psal. 138.

Lucexiiii.

Ephe. 5.

Lufe thi nychbouris persone and het his evil cōditionis.

Now we fynd in the haly writ, yat God almychty luffis & hettis. Quhat luffis God? Trewly the nature, or the persone quhilk he hais maid, according as the wisman sais in the buke of Wisedome: Diligis omnia que sunt, et nihil odisti eorum que fecisti. Thow luffis all thingis that is, and hettis na thing that thow hais maid.

Sapi. xi. 11.

Quhat hettis God? Uerailly, God hettis al vice and syn, quhilk is not maid be the command of God, bot allanerly it is maid be the peruersit will of euil angellis and euil men and wemen. Psal. 5. Thus the prophet sais, spekand of God: Odisti omnes qui operantur iniquitatem. O Lord sais he, thow hes hettit all yame quhilk workis wickitnes and dois euil. Thus tharfor we aucht to do to all men and wemen, lufe thair persone with cherite, and also in all men & wemen we suld het thair vice and thair syn, with all thair euil conditionis, & help with all our diligence to bring thame fra vice to vertew, fra syne to grace, yat sa we may lufe bayth thame self & thair gud conditionis. Quhat thingis mouis a mā to lufe his nychbour. Now efter yat ze knaw how ze aucht to lufe zour nychbour, & quha is zour nychbour, ze suld ofttymis considdir thai thingis quhilk speciallie mouis christin men and wemen to lufe thair nychbour with the trew lufe of Cherite.

Quhairof the first motiue is, the lufe quhilk we haif to God, for quhasa luffis hartelie yair Lord God abone all thing, the same lufe mone neidis steir thame to lufe thair nychbour. And as sanct Jhon the euangelist sais: Si quis dixerit, quoniam 1 John 4. diligo deum, et fratrem ſuum odit mandax est. Gyf ony man will say, I lufe God, & hettis his nychbour, he is ane lear. And doutles it is nocht possible that a man or woman lufe God, bot the same man sall lufe his nychbour, nother may a man lufe his nychbour, bot also he sall lufe his God, sa mekil is the lufe of God & our nychbour

fessinit and linkit togiddir, yat the tane lufe can nocht be had without the tother. Example, gif a man wald say, yat he luffis the king, & zit hettis the kingis sone, or the kingis membres, he may wel be callit ane lear. Now al trew christin men ar sonnis of God be adoptioun, & spiritual memberis of the mistik body of our saluiour Christ. Quhairfor it is nocht possibil yat a man quhilk hettis his nychbour, may lufe God sa lang as he hettis his nychbour. The secund thing quhilk suld moue vs to lufe our nychbour, is ỹ special command of our saluiour, quhilk a litil afore his departing fra this warld be his passioun, amang all vthir commandis, in special gaif to his discipillis the command of lufe, sayand: Hoc est preceptum meum, vt diligatis inuicem, sicut dilexi vos. Jhon xv. This is my command, yat ye lufe ane ane othir, as I haif luffit zow. Mairouir, the special signe & takin quharby a christin man or woman is knawin to be Christis disciple, is gif yai lufe ane ane othir according as he sais himself: In hoc cognoscent omnes quia discipuli mei estes, si dilectionem habueritis adinuicem. Jhon xiii. Be this may al men ken yat ze ar my disciples, gif ze haif lufe ane till ane othir. Tak tent, he sais nocht, & ze cause blind men to see, & ze cause deif men to heir, & ze can raise vp deid men to life agane. Bot ỹ trew & special takin, to knaw zow to be my disciples, is gif ye haif lufe & cherite ane til ane vthir. Quhairfor christin men lufe thi nychbour, yat tharby ỹ may schaw thi self to be a trew christin man.

The

The third, is communication or participatioun of
Eccle.xiii. our nature, for as it is said be the wisman: Omne animal diligit sibi simile. Ilka best natureally luffis the best, that is lyk to the self in nature. Now sen we ar al lik ane till ane vthir, in our nature, al being maid be ane God, to his awin propir image & liknes, it followis, that quhasaeuir luffis nocht his nychbour, nocht only is a brekar of ỹ law of God geuin to Moyses and ratifeit be our saluiour, bot also he is a brekar of the law of nature, quhilk God hais prentit in ye hartis of all men and women.

Now thairfor christin peple we exhort yow to tak gud tent to the declaration of the seuin commandis contenit in the secund tabil, quhilk is geuin to zow of God himself, to ordour zow and direk zow in the trew lufe of zour nychbour, quhilk euirmair ye aw to haif towart him, in zour deidis, wordis, & in zour hartis.

The xvi. Cheptour.

☞ The secund tabil of Moyses contenis vii. commandis, quhilk techis vs hou we suld beir vs to our nychbour, of the quhilk the first command and fourt in nowmer is this.

ONORA patrem tuum et matrem tuam vt ſic longevus super terram, quam dn̄a deus tuus dabit tibi. Exo. xx. Honour thi father & mother, that thow may haif lang lyfe and gud dais vpon the erd, quhilk thi lord God sall gyf to the.

Quhat

Quhat is the ordour of the fourt command? As the thre commandis of the first tabil ordanis vs to do our dewtie to almychty God our heuinly father, techand vs hou we suld serue him with our hartis, our wordis and outwart deidis, sa be conuenient ordour followis the fourt command, quhilk giffis instructioun hou we suld do our dewtie till our parentis fatheris and motheris & eldaris heir in this warld, quhilk be the ordinatioun of God hais reule and gouernance ouir vs in gods stede, and tharfor nixt eftir God & abone all vther nychbouris we aw to thame honour and obediens. Quhou mony maner of fatheris ar schawin in the haly scripture? Thre. The first is our naturall father & mother, quhilk be the benefit of GOD brocht vs into this warld. And of this natural father and mother, this commandis specially geuin. Of quhom it is writtin: Qui timet dominum honorat parentes, & quasi dominis seruiet his qui se genverunt. He that feiris GOD, honouris his father and mother, and will be content to mak seruice to thame quhilk hais brocht him to this warld. The secund fatheris ar thai quhilk hais cure and charge of our saulis, as byschoppis & personis, quhilk be thair office, suld, be the seid of gods word, beget vs to the faith of Christ, syne nwrisch & bring vs vp to the perfectioun of a christian lyfe, and thir ar callit spiritual fatheris. Sa the Apostil said to the Corinthianis: Non vt? fundam vos hec scribo, sed vt filios meos charissimos moneo. I writ nocht yis to schame zow, bot as my deir children I warne zow, for suppose ze haif ten thousand instructouris

The ordour of ye fourt command.

Thre maner of fatheris, natural, spiritual and temporal. Ecclc. iii.

1 Cor. 4.

instructouris in Christ, zit haif ze nocht mony fatheris, for I haif begottin zow in Christ Jesu; throch the Euangil. And to the Galathianis he sais thus: Filioli mei, quos iterum parturio, donec
Gala. 4. formetur Christus in vobis. My litil children of quhom I trauel in byrth agane, quhil Christ be formit and fassionit in zow. The thrid father is all ciuile magistratis, yat is, al kingis, princis and temporal reularis of our common weil, quhilk in auld tyme amang the Romanis was wont to be callit patres patrie, fatheris of ỹ cuntre. And sa we reid that quhen a certane prince
4. Reg. 5. of Siria callit Naaman, came to the Prophet Helyseus to be curit fra his lyppir, his seruandis callit him father, saying: Father, gyf the Prophet had said to the a greit mattir, thow suld
Of ye obediēs dettit til our natural fatheris. haif done it. And schortly all thai that hais cure and charge ouir vs vnder God, generally may be callit our fatheris, for samekil that thai suld reule vs in yair office, with siclike fauour & diligence as the natural father reulis his sone. To quhome also we suld gife honour, seruice, &
Collo. iii. obediens as the sone dois to the father: Filii obedite parentibus per omnia, hoc enim placitum est domino. Barnis (sais sanct Paul) obey zour father and mother in all pointis, for this is Gods
Ephe. 6. command. Et vos patres, nolite ad iracundiam provocare filios vestros, sed educate illos in disciplina, et correptione domini. Fatheris prouoke nocht
Of honor, obediens and prouision zour barnis to crabitnes, bot foster thame and teche thame in the dredour of God. Qui bene presunt

sunt presbyteri, duplici honore digni habeantur, maxime qui laborant in verbo et doctrina. Dicit enim scriptura: non alligabis os boui trituranti. Et dignus est operarius mercede sua. The preestis yat reule weil ar worthi of doubil honour, maist of all yai yat labouris in the word of God, & teching, for the scripture sais thow sal nocht bind vp the mouth of the Ox that trampis out the corne quhilk was thair threshing. And it is all a thing to say the labourar is worthi of his wagis. Communicet autem is qui catechizatur verbo, ei qui se catechizat in omnibus bonis. Lat him yat is techit in the worde, minister to him quhilk techis him in all gud thingis. Serui obedite dominis carnalibus, cum timore et tremore, in simplicitate cordis vestri sicut Christo, non ad oculum seruientes, quasi hominibus placentes, sed vt serui Christi, facientes voluntatem dei ex animo, cum bona voluntate seruientes sicut domino et non hominibus. Seruandis (sais sanct Paule) obey carnal masteris with dredour and reuerence, with a simple hart as to Christ, nocht allanerly to mak seruice to the Ee sycht for mennis plesour, bot as the seruandis of Christ, doand the will of God fra the hart with gud will euin thinkand as ze suld serue God. Et vos domini, eadem facite illis, remittentes minas, scientes quod et illorum et vester dominus est in cœlis, et personarum acceptio non est apud deum. And ze masteris do siclik to thame, be nocht rygorous and bitter to thame, knawand weil that zour Lord is in heuin, to quhome all men is lyk in pryce and all bocht with ane blud of Christ.

sion dettit til our spiritual fatheris. 1 Timo. 5.

Gala. viii. Of honor and obediens dettit till our temporal fatheris.

Ephe. 6.

Ephe. 6.

Roma. xiii. Omnis anima potestatibus sublimioribus subdita sit, non est enim potestas nisi a deo, que autem sunt, a deo ordinate sunt. Itaque qui resistit potestati, dei ordinationi resistit. Euereilk man submit himself (sais S. Paule) to ỳ auctoritie of hear powaris, for thair is na powar bot of God, and quha resistis to the powar, resistis to Goddis ordinance. And gif ye wald speir, to quhat powar suld I obey? he answeris, to his powar quha beris the sweird to punis misdoaris, as the officiar of God.

1 Peter 2. Subiecti igitur estote omni humane creature propter dominum, siue regi, quasi precellenti, siue ducibus tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum. Submit yourself to all ordinance of the temporal powar, quhidder it be to the king as to the principal, or to the princis and lordis, as thame that ar deput be him.

Roma. xiii. Reddite ergo omnibus debita, cui tributum, tributum, cui vectigal, vectigal, cui timorem, timorem, cui honorem, honorem. Nemini quicquam debeatis nisi vt inuicem diligatis. Gyf to all men quhat ze ar awand to thame, tribute to quhome it belangis to, custome to the customaris, reuerence, dredour and honour to quhome ze ar haldin. Be awand na thing, bot euereilk man to lufe ane ane other amang zour self.

Of obediens dettit til our prelatis. And of the obediens dettit to be giffin to our spiritual reularis and prechoris, it is commandit in the Epistil vnto the Hebrewis: Obedite prepositis vestris, et subiacete eis, ipsi enim peruigi-

lant

lant quasi rationem pro animabus vestris reddituri, vt cum gaudio hoc faciant, et non gementes, hoc enim non expedit vobis. Obey thame that hais the reule ouir zow, and submit zourself to yame, for thai walk for your saulis, euin as thai that mone gif acompt thairfor. That thai may do it with joy and nocht with greif. Schortly, this command techis a man hou he suld beir him to all men quhilk hais powar ouir him vnder GOD, as father and mother, maister and huſſye, the temporal powar and the spiritual. Hebr. xiii.

Quhat is the rycht keping of this command? To lufe with thi hart thi father and thi mother, honour thame, obey thame, gife thame part of thi temporal guddis gif thow hais and thai mistir, ye mak thame seruice, gif thai mister for eild or seikness, schortly, help yame with thi counsel, consolatioun, seruice of thi bodie, and sustentatioun with thi geir quhensaeuir thai mister. And to honour, obey and supplie thi spiritual father, speciallie the trew minister of the worde of God, as we haif schawin afore be S. Paule. Do reuerence and trew seruice to yi maister, and all thame that giffis the wage. To obey the temporal powar. Kingis, Lordis, Schirriffis, Prouostis, Balyeis, do thame reuerence & murmur thame nocht. The rycht keping of this command.

Quha brekis this command? Thai brek this command, first, that thinkis schame of thair natural father & mother for thair pouertie, seiknes or mischance. Thai that denyes yair necessarie sustenta- Quha brekis this command?

sustentatioun to thame of meit & cleyth or harborye in tyme of thair mister. Bot maist of all, thai brek this command quhilk bannis thame, puttis handis into thame, bakbytes thame, hettis yame, & obeyis thame nocht. Alswa thai that tholis nocht thair father and mother, suppose thai do yame injuris and be cummersum. Secund, quha honouris nocht and obeyis nocht yair spiritual heddis, prelatis and pastoris, and will nocht pay thair teyndis & dewteis as thai ar oblissit be the law. Thirdly, thai that honouris nocht the temporal powar, or thair awin masteris, quha fulfillis nocht yair commandis faithfully or obeyis yame nocht, suppose yai be euil and thrawart, quhene thai command na thing aganis Gods command & haly kirk. Thai that makis seditioun agane thair prince, reulmen or reular, or that risis or causis othir rise aganis thair heidmen, quhasa is fals or negligent to do yair bidding and will nocht obey thame with trew seruice, all yai and siclik personis brekkis this command.

Punissioun of the brekaris of ye fourt command. Deut. xxi. 2 Reg. 16 and 17.

Now we will declare to zow, hou the transgressouris of this fourt command ar punissit, and hou the keparis ar rewardit of God. We reid in the auld law, that the sone quhilk was inobedient, stifhartit and thrawart to his father and mother, was led to ye port or place of jugement, and be the peple was stanit to the deid. We reid in the buke of the kingis, that Absalon maid seditioun aganis his awin father king Dauid, quharfor he fled in battel, and in his fleing his hair fessinit about a stark branch of ane aik tre, his Mule zeid away fra vnder

der him, and swa he was hangit be his awin hair, & afore he deit he was striken throw the hart with thre pickes or speiris, be the handis of Joab ane of the principal captanis of king Dauidis weirris, and sa deit a miserable deid. Secund, quhasa contemnis to be obedient to thair trew & lauchful spiritual fatheris, prelatis and pastoris of ye kirk, can nocht eschew the punissioun of God, because that the contemptioun of thame is the contemptioun of our saluiour Christ that ordanit thame. Heir quhat he sais to yame: Qui vos spernit, me spernit. Quha yat dispysis yow, thai dispise me. Chorie, Dathan, and Abiron rebellit aganis Moyses and Aaron, dispysand to obey yair auctoritie, quhairfor the erb oppinnit and swellit thame, & sa leiuand zeid to hel. That terribil vengeance quhilk God tuk on yame, and sua was writtin for our instructioun, suld moue and warne all men and wemen to honour and obey yair superiouris & reularis, and to abstein fra scorning, dispysing and rebellioun aganis thame. Luce x. Nume. 16.

Thirdly, quhat punissioun is ordanit for thame quhilk will nocht be obedient to thair temporal fatheris, that is to say, to the king and his jugis and officearis, it is plainly declarit be sanct Paule to the Romanis, sayand: That quhasaeuir resistes the auctoritie of the king, he resistis the ordinatioun of God. And thai that resistis sall resaif to thame self damnatioun. For reularis ar nocht to be feirit for gud warkis, bot for euil, gyf thow wald be without feir of the auctoritie, do well thane, & thow sall haif commendatioun of the same, for he is ye minister of Roma xiii

God

God for thi weil. Bot and gif thow do euil, than feir, for he beiris nocht the sweirde for nocht, for he is the minister of God, and takar of vengeance to punis thame that dois euil, quhairfor ze mone neidis obey, nocht only for punischment, bot also because of conscience, mening that it is deidly syn to rebel or disobey ȳ lauchfull auctorite & leful command of ȳ king & his officiaris. And as for the reward of thame quhilk kepis this command, it is plainly promissit in the end of the same command, in thir wordis: Et eris longeuus super terram. Thow sall haif lang lyfe vpon the erd. It is ane conuenient reward, that yai may haif lang lyfe quhilk dois yair dewtie to thair father & mother, quhilk vnder God giffis to thame thair lyfe. And be the promis of lang lyfe, vnderstand nocht only to leuie mony dais, bot also vnderstand peace, tranquilite, prosperitie, abundance, or at the lest sufficient leiuing and sustentatioun in all thai thingis quhilk ar necessary to the mantening of this lyfe, without the quhilk, lang lyfe is nocht plesand, bot erar painfull and displesand. And this lang lyfe is commonly giffin to all thame that dewlie honouris thair father and thair mother. Nochtheles, sum tyme God almychty for sum causis sein to him expedient, giffis to gud barnis bot schort dais, and that for thair weil, suppose it is vnknawin till vs. According as it is writtin in the buke of wisedome: Raptus est ne malicia mutaret intellectum

Promis of reward maid to the keparis of this fourt command.

Sapi. 4.

intellectum eius. The just man was takin away fra this life, that malicious or euil men suld nocht alter or change his mynd fra God be violent tormentationis. Bot trewlie we that ar christin peple maist of all considder, lufe and desire the lang lyfe promissit till vs, in the kingdome of heuin, quhilk the haly prophet callis the land of lyfe, sayand: Credo videre bo- Psal. 26.
na domini, in terra viuentium. I trow (sais he) to se the gudnes of the Lord, in the land of leuing men. For doutles this present warld may weil be callit the land of deade, bot the warld to cum, quhilk salbe in the kingdome of heuin, suld only be callit the land of lyfe, quhair thair is lyfe, and neuir deade. Thus gud peple, ze may be sickar that God will punis the transgressouris of this command, and largelie reward all the keparis of the same. To him thairfore be honour and thankis, louing and gloir for euir and euir. Amen.

☞ The fift command.

The xvii. Cheptour.

NON occides. Thow sal nocht commit slaughter. Quhat is the ordour of the fift command? The man that is content to do his dewtie to God and thame that ar his reularis vnder God, may esely be counsellit to do his dewtie to al his nychbouris. And be ȳ contrary The ordour of the fift command

he

he is redie to do skayth to his nychbour quhilk no-ther feiris God nor man in Gods stede. Thairfor be just ordour efter ye thre first commandis, quhilk biddis vs do our dewtie to God, and efter the fourt command quhilk biddis vs do our dewtie til our fa-theris in Goddis stede, followis the laif of the com-mandis, quhilk ar six in nowmer, and giffis till vs instruction how we suld ordour our self till our nychbour, in deid, word, and desire of hart. And be-cause that till our nychbour na temporal or erdly thing is darrar and mair precious yane is his awin bodylie lyfe, in this fift command God almychty forbiddis vs to do any skayth till our nychbour in his persone, quharby we may hurt his bodylie lyfe.

The Ex-positioun of Christ maid to the fift command. Math. 5.

Quhat is the trew expositoun of yis command? Our heuinly master and saluiour Christ Jesus exponis this command in the euangil of sanct Mathew on this maner: Audistis quia dictum est antiquis: non occides. Qui autem occiderit reus erit judicio. Ego autem dico vobis quia omnis qui irascitur fratri suo reus erit judicio. Qui autem dixerit fratri suo racha, reus erit concilio. Qui autem dixerit fatue, reus erit gehenne ignis. Ze haif hard how it was said to yame of auld tyme: Thow sall nocht commit slauchter. For he that slais sal be giltie of the jugement. Bot I say to yow, quhasaeuir hais hettrent at his bro-ther salbe giltie ℔ in dangeir of the jugement. And quhasaeuir sais to his brother racha (that is ane lythleful crabit word) he is giltie and in dangeir of the counsell. And quhasaeuir sais to his brother fuile, he salbe giltie ℔ in dangeir of the fire of hell.

In

In thir wordis our saluiour techis that the law of God is spiritual. For to fulfil this command: thou sall nocht slay or commit slauchter, it is nocht yneuch to keip thi handis or outwart membres fra slaying of ony persone, bot in yis command alswa, God requiris yat thou keip thi mynd or thi hart fra al vnlauchfull wraith & crabitnes, mairatour fra malice and hettred quhilk is the first beginning and occasioun of all vnlauchful slauchter and vthir hurtis done to our nychbour. Thairfor he sais, quhasaeuir is angrie at his brother, is giltie in the jugement of God, according as sanct Jhone sais: Omnis qui odit fratrem suum homicida est. He that hettis his brother is ane manslaar. Understand in ỹ jugement of God, quhilk seis the hart and the wil of man, and jugis efter the samyn. Quhy sais he, quhasa is angry at his brother? It is weil sperit, for it is nocht all ane thing to be crabit at thi brother, & to be crabit at thi brotheris fault. The first is euirmair vnlauchful, for be the command of cherite we suld lufe our nychbour (quhilk is our brother in Christ) as our self. That is to say, to will & desyre als weil gud to him in bodie and saule as we will and desyre to our self. Sa we suld nocht be crabit at ye nature or persone of our brother. Bot it is nocht aganis ỹ command of God to be crabit agane the falt of our brother. For we suld quhen neid is, angirly repreue the falt of our nychbour, quhilk gif we do for his instruction, just correctioun and amendment, it is nasyn, bot a commendit vertew, specially to all yame that hes cure and charge of ony other, according as

That the law of God is spiritual.

Of vnlauchful crabitnes.

1 Joan. iii.

Of lauchful crabitnes.

Psal. 4. it is said in the Psalme: Irascimini et nolite peccare. Be crabit & sin nocht. And the same Pro-
Psal. 118. phet sais: Iniquos odio habui. I haif hettit the wicket men. Without this halie crabitnes nother can jugement stand, nor vertew incres, nor synnis be refrenit, as sais the doctour Chrisostome. Tell vs thane the rycht keping of this command. Almychty God in all commandis negatiue includis ane affirmatiue, that is, quhene God forbiddis syn, in ỹ same command he biddis vs haif the vertewis quhilk ar contrary to the same forbiddin syn. Sa in yis command quhen he forbiddis slauchter and all occasionis of the same, as hettrent of the hart, indignatioun of ỹ voce signifyit be Racha, manifest injurious wordis signifyit be this worde fuile, he biddis vs be pacient, meik and sweit, kind and merciful nocht to hald in our mynd hettred, inuye, nor zit to foster it ony way agane our enemies, nother to hurt yame in body or saule be word or deid, art, part or counsell, but to help & deliuer our nychbour be word and deid, fra perel of saule & body to the vtermaist of our powar.

The rycht keping of this command.

Quha brekis this command.

Quha brekis this command? Thai brek this command that flytis & fechtis with thair nychbour, quha sais ony worde that cummis of vnlauchful Ire and crabitnes, quha callis ane other fuile of malice, or sais ony iniurious words to him, nyknamis, banning, backbyting, or scorning, quha lattis his nychbour dee of hungir, thirst, cald, seiknes, presone, & helpis him noht to his

his powar, quha wil nocht forgif to al yair nych-bouris thair offencis ꝛ will nocht pray for thair enemies, luffis yame nocht or helpis yame nocht at the lest tyme of thair extreme need, quha of crabitnes committis slauchter or murthour, mu-tilation, or lais on his nychbour ony violent han-dis, quha invyis yair nychbouris gud fortune, quha sawis discorde and fosteris it, quha rasis ple\y amang nychbouris, alswa thai that may mak concord amang nychbouris or betuix fayis and does it nocht, and puttis nocht away al euil occasionis thairof. Quhidder gif kingis and temporal Jugis synnis aganis this command, quhen be ordour of the law thai condemne to deade theiffis, menslaaris and murtheraris, re-bareis, tratouris, and siclik misdoaris, pertur-batouris, and destroiaris of the common weil? Na. For this command is giffin to priuat per-sonis ꝛ takis nocht the temporall powar away, that thai may nocht punis misdouris, for thai haif auctoritie of God ꝛ ar Gods seruandis or-danit to do yat. Nochttheles, yai syn greuously in twa pointtis. First, gif yai lauchfully ken ony siclike misdouris win yair boundis quhairof yai haif auctoritie ꝛ tholis yame, lukis at yame throw yair fingaris, ꝛ will nocht punis yame, o-ther for lufe of geir or carnal affection or sum o-ther daft opinion, be resone quharof misdouris takis mair baldnes to perseuere in euil, ꝛ the com-mon weil is hurt. Siclik couatousnes, carnal affection, ꝛ fuilis mercy can nocht be excusit fra

Temporal Jugis syns greuously in twa pointtis.

Secund, gif yai in jugement punis misdouris, nocht for the lufe of justice & the common weil, bot rather of ire, malice or hettret aganis the persone or his freindis, or for lufe of his landis or geir, lykwais thai syn greuously sa doand.

The punision of ye brekars of this command, and reward of ye kepars.

Quhat panis ar ordanit for the brekaris of yis fift command? And quhat rewardis ar promissit to the keparis of the samyn? The temporal paine ordanit be the will of God, for the punitioun of all slaaris of men and wemen by the ordour of justice, is to be slaine, as it is decretit in the buke of Genesis: Quicunque effuderit, humanum sanguinem, funde tur sanguis illius, ad imaginem quippe dei factus est homo. Quhasaeuir sheddis the blud of man, by ȳ ordour of justice, his blud sal be sched, be ȳ ordour of justice, because yat man is maid to ȳ ymage of God. And in ȳ law of Moysis it is writtin thus: Qui precusserit et occiderit hominem, morte moriatur. He that strikkis et slais a man or a woman, lat him de the deed, that is to say, he suld be slaine for it himself. And our saluiour hais the same sentence in the euangil of sanct Mathew: Qui gladium accipit, gladio peribit. He that takis the sweirde, sall pereis with the sweirde. Understand thir wordis, & all siclik, of thame that takis a sweirde to slay his nychbour, nocht kepand the ordour of justice, he is worthi to pereis & to be slaine, be ȳ ordour of justice. And the Apostil sanct Paule rehersand the deidis of the flesche, reckins manslauchter amang thame, sayand eftir hend thame all, quha sa dois thame & siclik, sall nocht get the kingdome of God. Our

Gene. 6.

Levi. 29.

Math. 26.

Lord

Lord God his awin self is a special defendar of this command, & will nocht thoile menslaaris to eschape punitioun. He said to Cayn that slew his brother, quhair is Abell thi brother? Vox sanguinis fratris tui, clamat ad me de terra. The voce of yi brothers blude, cries vengeance to me fra the erd. Quhat will ze mair? All menslaaris leuis alwais in feir quhairsaeuir thai dwel, because thair conscience commonly is neuir in rest and tranquilitie. Quhairto suld we spek of the reward that is promissit to the keparis of this command? Is it nocht perfect lufe and cherite (quhilk kepis, helpis, and defendis our nychbouris bodie, wife, and geir) the perfectioun of the law? And thairfor quhasaeuir helpis & defendis thair nychbouris lyfe, thai sall get reward in the kingdome of heuin, quhairto he bring us quhilk hais bocht vs with his precious blude, Amen. Gene. 4.

☞ The saxt command.

The xviii. Cheptour.

NON Mechaberis. Thou sall nocht commit adultery. With quhat ordour follouris ỹ saxt command efter the fift? As the greitest injure quhilk a man may do to his nychbour is slauchter, quharby he takis away his lyfe fra him, sa the nixt injure or wrang is to uiolat or to file carnally his nychbours wife quhilk is a persone w̃ him maist deirly bond in the sacrament of matrimonie. Our saluiour Christ in the Euangil exponis alswa the saxt command in siclik maner as he exponit the fift, teching Exod. xx. The ordour of ye saxt command.

that

that this command nocht only forbiddis all outwart adultery committit in deid, bot alswa the same command forbiddis all inwart causis and occasionis of adultery, as licherous sichtis, despris, consenting, lustis of concupiscence in ỹ hart. Math. 5. Audistis quia dictum est antiquis, non mechaberis. Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est eam in corde suo. Ze haif hard how it was said to yame in auld tyme. Thou sall nocht commit adultery. Bot I say to zow (sais our saluiour) quhasaeuer spyis or lukis upon ony woman haifand ony lufe & despyre to hir of concupiscence, he hais committit adultery with her ellis in his hart. Lyk as hettrent, wrath, and malice of ỹ hart, is the rute and beginning of all mannis slauchter, sa is carnal desyre, lust and concupiscence of the hart the rute & beginning of adultery & all kind of lichorie. Quhat is the rycht keping of this command? The rycht keping of this command. To be chaist in mynd, word & deid, to be temperat in meit, drink & sleip, to put away all occasionis of lechorie, quhairof all kinds ar heir forbiddin, suppose adultery be specially namit. For, fornicatioun was nocht tholit amangis ỹ Jewis unpunissit, as oppin huirdom and manifest adulterie is daily doin amang christin men, aganis the command of God. Levit. xx. Mairouir, amang the Jewis incest and synnis aganis nature was punissit with deade, as it is schawin plainly in the buke of Levittis.

Now thairfor ze sall vnderstand yat yair is thre

thre degreis of chastitie. The first is kepit amang gud maryit men & wemen that leiuis ane chast lyfe in the stait of matrimonie, kepand yameself alwais within the boundis of yat sacrament, Quharfor S. Paule sais thus to the Hebrewis: Honorabile cō- nubium, et thorūs immaculatus. Let marriage be haldin honorable, and the bed undefylit. How suld nocht marriage be honorable, sen it was ordanit be almychty God in the beginning of the warld, for multiplicatioun of mankind, & in ye new testament ratifyit and alsua grantit in remeid of concupiscence to eschew fornicatioun, to all thame quhilk hais nocht lauchful impediment, bot yat yai may lauchfully marry be ȳ ordinans of Gods law & haly kirk. alsua our saluiour gaif honour to marriage with his awin presence, and kythit his first marakil in ye Cane of Galile turnand the wattir into wyne. Marreage. Heb. xiii.

The secund degre of chastite is mair perfit than the first, & is kepit amang yame yat leuis ane chast lyfe in the stait of wedohede, of quhome S. Paule sais thus: Mulier alligata est legi quanto tempore vir eius viuit quod si dormierit vir eius, liberata est, eui autem vult nubat, tantum in domino. Beatior autem erit, si sic permenserit secundum meum consilium. The marreit women is bond to the law of matrimonie, als lang as hir husband leiuis, bot gif hir husband dee, sche is deluierit fra that law, and with quhome sche pleis, let hir marrie, bot lauchfully efter ȳ ordinatioun of our Lord. Nochtheles sche sall be mair blissit or happie, gif that sche remaine euin still unmaryit eftir my counsel. Vedohed. 1 Cor. 7.

The

The thrid degre of chastitie is mair perfit than the first and secund, and is kepit amang thame quhilk liffis ane chast lyfe in the state of virginitie, quhilk sanct Paule counsellis as a greiter perfectioun of chastitie, sayand thus to the Corinthianis: Qui matrimonio jungit virginem suam, bene facit, et qui non jungit melius facit. He that joinis his uirgin to marriage dois weil, and he that jonis nocht, dois better. And agane he sais in the same cheptour: Mulier innupta et virgo, cogitat que domini sunt, vt sit sancta & corpore & spiritu. The woman quhilk is ane uirgin and vnmareit, hes hir mynd and hir thocht apon thai thingis that belangis til hir Lord God, that sche may be halie baith in hir spirit and hir bodie. Thus we conclude, that all thai men and wemen keipis this command, quhilk liffis ane chast life according to yair stait, degre & uocatioun.

Virginitie.

1. Cor. 7.

Quha brekis this command Adulteraris. Levit. xx.

Quha brekis this command? First, quha committis adulterie with yair nychbouris wife other in bodie or in mynd, quhidder thai be bayth marreit or the ane allanerly, quhilk syn was punissit with the dede in the auld law. Sa king Dauid synnit greuously, and was greuously punissit, bayth in his sonnis, and his wiffis, for bayth he tynt his barne gottin in adulterye, and was coackit and compellit to flee his awin sone Absalon, quhilk entrit in to abuse his fatheris concubines in the sycht of all the peple, and did that lay in him to put the king his father out of his kingdome. Sa we reid in the buke of Jugis, that almaist the hail tribe of Benjamin was slaine, for ane adulterie be oppressioun of a Levittis

2, Reg. 12.

2, Reg. 16.

Judi. xx.

Leuittis wyfe. Bot alswa Abimelech the king was punissit be God, nocht for committing adultery in deid with Sara Abrahams wife, bot allanerlie yat he had desyre and purpose thairto. Gene. xx.

Secund, thai syne greuously agane this command, yat takis virginis maidinhede, specially gyf thai be handfast with ony other, quhilk syn was punissit with deade in the auld law. Defoulars of virgins. Deut. 22.

Thirdly, thai syn mair greuously that reuissis ony woman, for the quhilk syn we reid yat Sichem the sone of Hemor, the prince of that land was slayne with his father, and all thair men and thair citie destroyit. Amon also king Dauid sone, because he rauissit and oppressit Thamar his sister, he was slayne be Absalon in tyme of a bankit. Rauissaris of vvemen Ge. 34. 2 Reg. xiii

Fourt, yai syn aganis this command yat brekis ỹ band of nature, & lyis with yame yat ar neir of yair kin quhilk is forbiddin in the buke of Leuittis. The same syn was in ye law punissit with the dead. Incestuus personis. Levi. 18.

Fift, quha vsis the syn aganis nature (abone all the laif, synnis maist greuously) doand otherwais than God hais institute betwix man & woman. Committuris of ye syn aganis nature.

Sext, all thai that synnis in simple fornicatioun quhidder it be with concubynis or huiris. And also quhasa prouokis othirs to lechorie, be foule speiche, sangis, taillis and pictouris, quha be foule thinking or feling, fylis thameself, quha eschewis nocht the occasionis of lichorie, drounkynnes, ydilnes, owir lang sleping, wantone & licht company, dancing, singing, with othir siclik prouicationis. And quha may keip othirs vnfylit, be help & counsel & dois it nocht. Simple fornicatouris. Prouokaris to ye syn of lechorie.

The saxt command.

Fynaly, to this command pertenis all yat the haly scripture techis of chastitie, fasting, abstinence, temperance in taking of meit and drinke, as nocht to be drounkin with wyne, in quhilk is
Ephe. 5. exces & lechorie. And all exhortatioun to orisone and prayar, walking, honest labouris, honest company, hering of the word of God, studie of halie writ, quhilk helpis to keip and defende chastitie.

The xix. Cheptour.

Commination of panis aganis the brekaris of this command

IT wald be to lang to reherse to you all panis and corporal uengeance quhairwith God almychty in tymes bygane hais punissit the brekaris of this sext command, nochttheles, part of exempillis writtin in haly writ, we sall rehers to you, to that effeck, that thir incorrigibil huirmaisteris, inueterat fornicatouris, detestabil adulterris, and other brekaris of chastitie (quhilk yai suld keip be the command of God and yair awin special uocatioun) may se as into ane myrour thair awin dampnation. For doutles mony of siclik fornicatouris, blindit be carnal concupiscence of thair hart, trowis that simpil fornicatioun is na deadly syn, nor to thame damnabil, and sa nocht beand punissit be man & haiffand na feir of God and alswa schame of this warld, being past the sched of thair heer, that leiue continually in huirdome, thai corrup the ayre with the

the exempil of thair vnclean lyfe, thai lufe and cheris all yat ar siclik as thameself, thai het all yame ȳ leiuis ane chast lyfe. Thairfor we exhort thame all for the weil of thair awin saulis to leif thair huirdome, and to keip ane chast lyfe, vnles thai be punissit of God be greuous panis and plaigis, baith temporal & eternal, lyk as other hais bein punissit in tyme bygane.

Commination of temporal pain aganis adulteraris and all other lycherous personis. Deut. 22. Jhoan. 8. 1. Cor. 6. Heb xiii.

In the auld law all adultaris baith men and wemen was stanit to the deade, as we reid in the buke of Deuteronome, and alswa in sanct Johanis Euangill. All adulteraris ar excludit the kingdome of heuin, as sanct Paul sais in the first to the Corinthianis and saxt cheptour. Also to the Hebrewis he sais thus: Fornicatores et adulteros judicabit deus. God sall juge and condempne all fornicatouris and adulteraris. We reid in the buke of Juges that for the uiolent adulterie doin to the wife of ane certane Leuit, thair was slayne of the tribe of Benjamin xxv. thousandis of abil men of weir.

Judi. xix. and xx.

Salomon was first ane king incomparabill in wisedome and all gud properteis, bot efterhend that he was giffin inordinatly to ȳ lufe of fair wemen, he turnit his hart fra God, and was giffin to ydolatry, in his ald dais his hart was blindit, enemeis was rasit & sterit aganis him Adad, Idumeus, and Razo, his kingdome was diuidit, and thair was takin fra the house of Dauid ten trybes of Israel. It is uer-

iii. Reg. xi.

Yat blindnes of the hart is the dochter of lichory.

rai trew thairfor yat the prophet Osee sais, that all wantone licherous men and wemen ar punissit of God with blindnes of hart, and sa thai put of the honest and chast conversatioun of man, & leiuis lyk brute bestis in thair awin sensual lust and plesour:

Osee. 4. Fornicatio, et vinum et ebrietas auferunt cor. Fornicatioun or huirdome, wyne or dronkinnes takis away the hart or the mind of man.

Gene. 34. In the buke of the Genesis we reid, that for rauissing of Dina the dochter of Jacob, all the men callit Sichimittis was slayne, thair scheip and yair cattal was reft and had away thair barnis and yair wyffis was led in captiuitie, thair citie was put to sak and all was destroyit. Amang the causis of the

Gene. 7. greit flude quhilk drownit all the warld (aucht personis except) ane cause is assignit to be ȳ lecherous

Gene. 29. lust of the flesch. God almychty cuist doune Sodoma and Gomorra, Sebaim & Adama with Segore, fyve nobil and fair citeis, with brontstaine and fyre, for thair abhominabil unclennes of lichorie.

Gene. 19. And quhen our Lord was to destroy the forsaid citeis he reuelit the same destructioun to Abraham, the first father of our faith, yat he mycht schaw it to his sonnis and seruandis, to that effeck, yat thai mycht for feir of the punitioun of God, forbeir that damnabil syn, and leiue ane chast lyfe. And quhairfor was all thir exemplillis writtin, bot to gif vs warning to fle fra the foule stinkand syn of lychorie les as we synnand as thai did, fall in siclik vengeance of God as thai did. And ane special exempil worthi

1 Reg. 4. to be notit of al kirkmen, is writtin in the first buke

of

of the kingis, quhair we reid yat Ophna and Phineis, sonnis of Hely priestis of the auld law vnder the hie priest Hely thair father, was giffin to greit wantones & huirdome, abusand the woman quhilk came to mak sacrifice, yair father Hely the hie priest kennit yair abusionis, and correckit thame nocht sa condingly as thai war worthie, be resone quhairof thai twa priestis Ophna and Phineis was slayne baith on ane day, ye Arch of God was takin, quhen tydans thairof was brocht to Hely thair father, he fell backwart of his chear and brak his neck. It is to be feirit that siclik punitioun of God sall fall on all thame yat kennis oppin fornicatouris, and may and suld correck thame and will nocht. Bot suerly letil ar temporal panis, in comparison of the panis eternal of hell, quhairto all fornicatouris, and huirmaisteris, be ȳ rychteous jugement of God ar condemnit, except yai mend yair liffis be trew penance. The blissit Apostil sanct Paul in thre placis of his Epistillis makis special mentioun of the jugement of God. The first is to the Corinthianis: Nolite errare neque fornicatores, neque ydolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque auari, neque ebriose, neque maledicti, neque rapaces, regnum dei possidebunt. Be nocht begylit, nother huirmaisteris or fornicatouris, nor wyrschipparis of ydollis, nor adulteraris, nor soft or unclein men, nother abusaris of thameself with mankind, nor thevis, nor cowatous men, nor drounkin men, nor euil speikaris, nor reiffaris or appressaris, sall haif possessioun of the kingdome of God.

Commination of eternal panis aganis all lycherus men & vvemen. 1. Cor. 6.

The

Gala. v. The secund place is to ỹ Galathianis: Manifesta sunt autem opera carnis que sunt: fornicatio, immundicia impudicitia, luxuria, idolorum servitus, venefficia, inimicitie, contentiones, emulationes, ire, rixe, dissensiones, secte, inuidie, homicidia, ebrietates, comessationes et his similia, que predico vobis ficut predixi, quoniam qui talia agunt regnum dei non consequentur. The deidis of the flesche ar manifest quhilk ar thir, fornicatioun, vnclenes, wantonnes, ydolatrie, witchecraft, hettred, contentioun, emulatioun, wraith, strif, seditioun, sectis or hereseis, inuye, murther, drounkinnes, gluttony and siclik, of the quhilk I tell you before as I haif told you in tyme bygane, that yai quhilk dois siclik deidis sall nocht obtene & get the kingdome of God.

Ephe. v. The third place is writtin to the Ephesianis: Hoc autem scito te intelligentes, quod omnis fornicator, aut immundus aut auarus, quod est idolorum servitus, non habet hereditatem in regno Christi et dei. Knaw this and vnderstand, that na huirmaister or fornicatour, na vnclein persone or cowatous (quhilk is ye wyrschippar of ydollis) hais heretage in ỹ kingdome of Christ & of God.

Now tak tent O thou lycherous man and woman hou the Apostil sanct Paule placis and settis fornicatouris & lycherous men & wemen in the first place of all thame that salbe excludit and put fra the kingdome of heuin. Thairfor O christin man lat euirmair the wechtie command of sanct Paule sound in thi eris, quhen he sais

Fugite

Fugite fornicationem. Fle fornicatioun. Gyf 1. Cor. 6.
you speir at me, how may I fle fornicatioun: Trew-
ly, quhen thou fleis fra all thai thingis quhilk
ar the occasionis of fornicatioun, fosteris and kepis
a man or a woman in fornicatioun, as is uaine, ydil
and lychorous thochtis and vnclein desyris of carnal
lust and plesour. Gluttony and all exces in etting
and drinking, all ydilnes of the body with lang sle-
ping, all company of wantone, lycht and lychorous
personis, all foule wordis and vnhonest talking.
That thir ar the occasionis, nurissing & vphalding
of ye syn of lychorie it is plainly schawin in the xvi
cheptour of ye Prophet Ezechiel, quhair it is said
to the peple of Israel: Hec fuit iniquitas Sodome Eze. 16.
fororis tue, superbia, faturitas panis, ocium ipsius
et filiarum eius. This was the iniquitie, that is to
say, ỹ occasionis of wickitnes of Sodome thi sister,
pryde, welth of meit & aboundance, and the ydilnes
of hir and all hir dochteris. In thir wordis ye may
vnderstand plainly, that suppose Sodoma with ye
laif of the citeis was vtterly destroyit for the syn of
the flesche abhominabil and nocht to be spokin, zit
the special occasionis quhilk inducit & brocht yame
to the vse of the same syn, was yair pryde, yair glu-
tony & yair ydilnes. Sa ze may se yat it is trew yat
the wisman sais: Qui amat periculum in illo peri- Eccle. iii.
bit. He yat luffis the perrel mone peris in ye same,
that is to say, he yat will do onything quhilk is the
occasioun of syn, he mone neidis fall in the same syn
and sa finally peris except he amend his lyfe be trew
penance. And sa conclude that na man can eschew
fornicatioun except he fle the occasionis of ye same.

Now

Special rewardis promissit to the keparis of this command. 1 Cor. 6.

Now last of all quhat special rewardis God giffis to all thame quhilk leuis ane chast lyfe, the same Apostil declaris in the same place afore allegite: An nescitis quoniam membra vestra, templum sunt spiritus sancti, qui in vobis est, quem habetis a deo & non estis vestri. Empti estis precio magno, glorificate et portate deum in corpore vestro. Knaw ȝe nocht that your bodies is maid the tempil of ȳ halie spirit quhilk is in you, quhome ȝe haif giffin to you of God, and ar nocht your awin seruandis. Ȝe ar bocht wᵗ ane greit price, that is to say, with the blud of ye immaculate lamb our saluiour Christ. Tharfor, magnifie ȝ beir God in our body, be ane clein and chast lyfe. Quhat greiter gift may God gife to man, than to gife to him the haly spirit. Quhilk be his special grace, wyrkis all gudnes in vs, mouis vs to gud, gydis our hartis be lufe, and gif we expel him nocht fra vs be syn, he will bring vs fynally to ȳ glorious kingdom of heuin, quhairto he bring vs quhilk hais bocht vs with his precious blude. Amen.

☞ The seuint command. ☜

The xx. Cheptour.

Exo. xx. The ordour of ye sevint comand.

NON furtum facies. Thou sall nocht steil or commit theift. Quhat is the ordowr of this command? Efter that God our law makar, in the fift command hais forbiddin all injuris anent thi nychbouris persone, ȝ in the sart command forbade all injuris anent thi nychbouris wife, heir in thi seuint

seuint command, he forbiddis al injuris anent thy nychbouris geir. Quhat is the perfectioun of ver- tew, quhilk God requiris to ỹ rycht keping of this command? To be lyberal of thy awin geir at thy po- wer, to gif thame almous, quhen thay mister, to len yame glaidlie, quhen thay would borrow wout hope of wynning or of ockir, for sa our saluiour biddis the do, saying: Qui autem petit a te, da ei, et volenti mutuare a te, ne auertaris. Gyff to him that askis, and fra hym that wald borrow, turne nocht awaye. Et si mutuum dederitis his, a quibus speratis recipe re, que gratia est vobis? Nam et peccatores pecca- toribus fenerantur, vt recipiant equalia, verumtamen diligite inimicos vestros, benefacite, et mutuum date, nihil inde sperantes, et erit merces vestra multa, et eritis filii altissimi, quia ipse benignus est super ingra- tos et malos. Gyff ye len to thame of quhome ze hope to resaue, quhat thank haue ze thairfor? For synnars alsa lenis to sinarz ỹ yai mai resaue alsme- kle agane, bot rather lufe ze your ennymeis, do gud & len, lukand for na uantage thairof agane, sa sall your reward be gret, and ze sall be the chyldreing of the hiest, for he is kynde, euin to the vnthankfull & to the euill. To be schort in this mater, our Salue- our teches playnlie, in ye parabyl of the ryche Glut- tone, & pure Lazarus, that a man or woman quhilk hes warldlie geir, & may gyf to the pure, in tyme of thair myster and will nocht, that thay ar worthy to be condampnit to the fyre of hell. And at ye latter dai of extreme Jugement, he sal gyf possessioun of the kyngrik of heuin to al thaim that in tyme of yis

The rycht keping of yis com- mand.

Mathei 5. Luce. 6.

Luc. 16.

Math. 25.

lyfe was content to exerce and vse the werkis of mercy to the puir, and on the other parte, he sal condemne to the fyre of hell, all wyckit men and wemen quhilk ar vnmercyfull to the puir.

Be this command also we ar warnit to eschew al ydilnes, & to be occuppit in lesum & profitabil labour, nocht only that we may thairwith wyn trewly a liuing to ourself, bot also yat we may be abil to help ỹ puir in tyme of yair neid, according to the wordis of S. Paule before rehersit.

Quha brekis thiscōmand.

Quha brekis this command? Trewly sa mony men and wemen brekis this command, that thai ar few of all degreis and estatis that can excuse thame fra thyft, othir priuatly or pertly, plainly or ellis vnder colour. First, all theiffis quhilk quyatly and wrangously takis mennis geir fra thame agane thair will: Videte ne forte furtiuus sit (hedus), reddite eum dominis suis, quia non licet nobis, aut edere ex furto aliquid, aut contingere. Take tent (sais Tobias to his wife) yat the kyd be nocht stowin, for it is nocht lesum for vs to eit or to twiche ony stowine thing. Secundly, al reffaris quhilk wrangously and oppinly with uiolence spulzeis other men of yair geir, quhidder it be be land or see. Of quheme sanct Paul sais thus: Fures et rapaces regnum dei non possidebunt. Theiffis and reffaris sall nocht get possessioun of the kingdome of God. And for als mekil as the Apostil sanct Paule sais: Non solum qui ea faciunt, sed etiam qui consensiunt facientibus. That nocht

Theiffis.

Tobi. 2.

Revaris.

1. Cor. 6.

Recettars

Roma. 1.

nocht only thai that dois euil ar worthie of the deade, bot also thai that consentis to the doaris.

All princes & temporal magistrattis quhilk giffis command, licence, help, counsel and favour to ony siclike reffaris be land or be see, or may stop yame and will nocht, may be comptit as reffaris before God, and brekaris of this command. Princis. Sa it was said to Josaphat king of Jewrie: Impio prebes auxilium, et his qui oderunt dūm amicitia jungeris. 2Para. 19. Thou gyffis help to ane wickit man, & is jonit in freindschip with yame yat hettis God. To siclyk princis God sais thir wordis, quhilk yai suld tak tent to: Principes tui infideles, socij furum. Esaie. 1. Thi princis ar vnfaithful, marrawis to theiffis. Also gif kingis or princis, othir excede and is exorbitant in taking of taxis fra thair peple, or spendis nocht the same taxis justly apon the necessary defence of the common weil, yai can nocht excuse yame fra breking of this command. Secundly, all Jugis temporal or spiritual, quhilk sellis justice and jugement that aucht to be giffin frely, ar transgressouris of this command: Nec accipies munera que etiam execant prudentes, et subuertunt verba justorum. Jugis. Exo. xxiii. Thou sall nocht (sais God) resaif rewardis or buddis quhilk blindis the prudent men, and subuertis and puttis doune ye wordis of just men. Non accipies personam, nec munera quia munera excecant oculos sapientum, et mutant verba justorum. Deut. xvi.

And agane thow sall nocht except in Jugement ony mannis persone, nor resaue rewardis, for rewardis blyndis the eine of wysemen, and chengeis the wordis of Just men. Thridlie, na les is the syn of Princis, Lordis, Byschoppis, and othir Patronis spirituall & temporall, quhen thay fynd and promotis ony vnworthy and vnqualifeit man to ony dignitie & benefice in the kirk, for lufe of temporall geir to thair awin auantage, or of ony othir freind or fremmit. Quhy sulde nocht that be callit theift, quhilk is geuin for lufe of geir, that suld be geffin frelie for the lufe of God and in respect of leirnyng and uertew?

Patrons of beneficis.

Comittaris of sacrilege.

Fourtly al Sacrilege is aganis yis command, quhen ony thing ordanit to the honestie & couenient mynistratioun of the Sacramentis and seruice off God, is stowin and reft out of the kirk. Fyftlie, al thay that defraudis or spoulzeis the commongeir, aganis the common weill for lufe of thair awin priuate and singulare weill. Sextlie, all vsuraris & ockirraris synnis aganis this command yat wil nocht len thair geir frelie, bot makis conditione of ockir, aganis the command of Christe. Seuintlie all thay quhilk hais seruandis or wark men and wyll nocht pay thaim fee or waige, accordyng to conditioun & thair deseruying, quhilk syn as sanct James sayis, cryis uengeance before God.

Hurtars of ye comon weill.

Vsuraris. Luce 6.

Defraudaris of seruandis wagis. Jacobi. 5.

Strykaris of unlauchful conzey.

Auchtlie, all thai that strykis counze of unlauchfull mettal, quhair throuch the common weil is hurt and skaithit. ☞ The nynte, all Merchandis that sellis corruppit & euil stufe for gude, and gyf thay or ony othir in bying or sellying use desait, fallate, periurie

Certane merchands

pariurie, wrang mettis or weychtis, to the skaith of thair nychtbour, thay comitt gret syn agane this comand. Nother can we clenge fra breakyng of this command all kyndis of craftis men, quhilk vsis nocht thair awin craft leillalie & trewlie as yai suld do. ☞ Laste of al, we can nocht, nor suld nocht excuse benefecit men fra breakyng of yis command, quhilk reffaris the Patrymonie of Christ (that is to say) teindis and offeryngis fra the christin pepil, ze sum tyme mair largelie than thay suld do, & wyll nocht mynister agane to the peple ye word of God, for the gude of yair saulis, the haly Sacraments for the consolatioun of thair saulis, & wyll gyf na parte of thair benefice, for ye sustentatioun of pure peple within thair paryschyng. For doutles thay ar bot dispensatouris or stewartis of the same, to be distrubit to thaim self sa far as thai myster to thair honest sustentatioun, & also to the pure peple of yair awin perrochyne in speciall, and in reparatioun of thair queir quhen it nedis. Also nocht only yai braik yis command quhilk stelis, reiffis, or committis ockir, quhay begylis men with falsmet or mesour, quha sellis fals rottyn merchandyis, bot also thay that be falset, optenis othir mennis heretage or takis vp thair rentis, quha that payis nocht seruandis & labourous men their feis. All wrechis ỳ wyl be ground ryche incontynent, quhay be fraud, falset, and gyle twynnis men and thair geir, quhay may keip thair nychbour, fra pouertie and myschance and dois it nocht. Quhay takis ouer sair mail, ouer mekle ferme or ony blake maillis, fra thair tennands, or put

Certane craftes men.

Certan benefiit men.

Certan gentyll men.

Takars of ouir mekil mail or same.

tis

tis thair cottaris to our sair labouris, quhair throw the tenentis & cottaris is put to herschip.

Quha inuies his nychbouris gud fortune, ovir hes him or takis his geir out of his handis with sair hechtis, or preuenis him, or begylis him at his marchandis hand. All thir abone rehersit brekis yis command & ar comptit theiffis before God.

The xxi. Cheptour.

Committaris of symony.

HEIR we may nocht lauchfully leiue out yame yat committis symony, quhilk without dout expresly synnis aganis this command. Quhat is Symony? It is a diligent will to by or sel ony spiritual thing or ony othir thing yat is annexit to spiritual thingz. Quharfore, thai that byis or sellis the grace of God or ony special gift of the haly spirite, as Symon Magus wald haif bocht and Gezi sald, yai commit plaine Symony. Quhasa byis ony of the seuin sacramentis likwais committis plaine symonye. Nochtheles a puir priest quhilk sais mes or ministaris ony othir sacrament, may tak siluer, nocht as a price of the sacrament, bot as ane conuenient fee to his necessarie sustentatioun. For gif he haif intentioun to sell the sacrament, he committis symony, bot nocht gif he intende allanerly to tak his necessarie sustentatioun according to the ordination and appreuit custome of the kirk, nocht haiffand otherwais to leiue vpon. Wairatour thai that giffis ony

ony benefice of the kirk, specially gif it haif cure & charge of saulis, for ony siluer or siluer worth that commit oppin symony. Attour, gif a patrone of a benefice quhidder he be temporal man or spiritual, gif he gife a benefice to his neir kynnisman, or ony othir friend. suppose he be qualifiet, zit and he gife it vnder a conditioun that the resaiffar of the benefice sall prouide a leiuing for the freindis of him that is giffar of the benefice, in sa giffin he committis plaine symony. And mekil mair failze that aganis this command and incurris the spot of symony, that giffis or takz ane benefice in keping to otheris. And yat giffis ane benefice with sic conditioun that the kepar of the said benefice sall haif bot ane sober pensioun, that the giffar of that benefice may get in the laif to thameself and yair keching. Nother may we leif out Jugis temporal and spiritual, quhilk sellis justice & jugement that aucht to be frely giffin, or yai yat procedis nocht ordainly and spedfully in execution of justice, can nocht be excusit fra breking of this command, for to thame it is said: Juste quod justum est exequeris. Thou sall execute justice justly. Deut. 16.

Of Jugis and uthir men of ye law.

How mony maner of wayis may justice be peruertit and vnjustly execute be Jugis & othir officiaris of the law? Four maner of wayis.

First be hettrent and malice quhilk thai beir aganis ony man.

Secundly for feir to displese ony gret man or ony warldly freind.

Thirdly

Thirdlie for lufe of ony temporal geir. And fourtlie for carnal affectioun of thair friendis. Be ane or ma of thir four maner of wayis justice is aft tymes nocht trewlie and lauchfullie executit. And speciallie Aduocatis, Procuratours, & Scrybis, quhidder thay be of temporal court or spiritual, braikis yis command twa maner of ways. First quhen yai tak wagis to procure or defende a cause, quhilk yai ken is vnlauchful & aganis justice. Secundlie, quhen for thair wagis thay tak on hand ane lauchfull cause, bot for lucre of geir thay diffar and putis to the executioun of Justice, fra day to day, and ofttymes fra zeir to yeir to the gret skaith and herschype of thaim quhilk hes ane rycht actioun of the pley. All thay that fyndis ony tynt geir gold, syluer or ony other thing and knawis or may knaw with diligent spering quhay awe the same tynt geir, and wyl nocht restore & gyf it agane to ye trew awner, thay ar theiffis & braikis this command. Lykwayis al thai breckis this command, quhilk wyl nocht pay thair dettis quhen thay may and suld pay thaim. Quhasaeuir payis nocht thair teindis dewlie and haillellie as thai aucht to do, thai comit theift & breckis yis command. All executouris quhilk takis on hand to fulfyll the last wyll of ony man or woman & wyl nocht pay the dettis of ȳ dede & other legaceis, wyl nocht help ȳ friendis of ȳ dede nor do deidis of cheritie suffragis of the kirk for ȳ saule departit, conforme to the deddis wyll and ordinance, thay greuouslie dyspleis God, be the transgressioun of yis command & may be comptit before God (nocht only

Quhay sa fyndis oni thing & restor it not.

Quha wyl nocht pay yair dettis.

Quha wyl nocht pay yar teindis trewlie.

Executors of testamentis.

only theiffis bot oppin reffaris. All Medicinaris and Chirurgeraris quhilk is nocht expert in thair facultie, and zit will tak on hand to cure ony man or woman fra seiknes quhilk thai can nocht do, takand wagis largely fra the same seik personis, yai commit thift aganis this command. Lykwais all Pottingareis quhilk takis siluer for euil & rottin stufe and droggaris can nocht be excusit fra committing of thift. Thus in the same seuint command almychty God forbiddis all injust and vnlauchful taking, getting & keping of othir mennis geir. And be the contrare God commandis that all transgressouris & brekaris of yis seuint command afore rehersit, with all yir power suld mak hail restitution of thair wrangous and vnlauchful gottin geir, for it is ane common and trew saying of sanct Augustine: Peccatum non dimittitur, nisi ablatum restituatur. The syn is nocht forgiffin, except the wrangous geir be restorit. And gif sa be yat thow may nocht restore in deide and in continent, at the leist thou suld haif ane gud will and purpose to restore thi wrangous geir quhen thou sall be abil.

Medicinaris and Chirurginaris.

Pottingaris.

It is Gods command to make restitution.

Now will we spek of the panis quhilk God almychty schoris to ye brekaris of yis command, and of rewardis quhilk he hais promissit to the keparis of the same. Albeit, that in the law of Moyses the punitioun of theiffis was restitution, sumtime of twyis als mekil, sum tymes of four tymes als mekil, sumtime v. tymes as mekil, as was stowin, zit in the new law princis and ciuile Magistratis synnis nocht quhen thai punis theiffis and reffaris

Commination of panis aganis the brekaris of this comand.

with the deade, for thai haif auctoritie giffin to thame be God to beir a sweird, that is to say, to punis with the deade all perturbatouris of the common weil, sa pat pai procede efter the ordour of justice according to thair ciuile law and laudabil custome of thair countrie. And of the spiritual paine that fallis apon cowatous men and wemen sanct Paul sais thus: Qui volunt divites fieri, incidunt intentationem et in laqueum diaboli, et desideria multa, invtilia et nociua, qui mergunt homines in interitum et perditionem. Radix enim omnium malorum est cupiditas, quam quidem appetentes erraverunt a fide, et inseruerunt se doloribus multis. Thai that will be riche, fallis into temptatioun, and in the gyrne of the deuil, and to mony vnprofitable & noysum desyris, quhilk drownis men into destructioun & damnatioun. For cowatousnes is the rute of all euil, quhilk quhilsum men desyrit, thai errit fra the faith, & brocht thameself in mekil sorrow. And of thair payne eternal spekis S. Paul sayand among ỹ laif of misdoaris: Neque fures, neque auari, neque rapacis regnum dei possidebunt. Nether sall theiffis, nor cowatous men, nor reffaris possesse ỹ kingdome of God. Because Achan in the distructioun of Hierico, tuk certane geir that was forbiddin be the special command of God, a cloke of silk verrai fyne, twa hundred sycles of siluer, and ane meswand of gold, he was stanit to the deade. Saule the king of Israel was repreuit of God and

1. Timo. 6.

1. Cor. 6.

Josue. 6.

and tynt his kingdome, quhairof ane cause was his cowatousnes, quhilk he had to the spulze of Ameleck, quhairfor Samuel said to him, quhy hard thou nocht the voce of our Lord, bot is turnit to the spulze & hais done euil in the sycht of our Lord? Gehezi the seruand of the Prophet Heliseus, was strikin with lipper, because he tuk certane giftis fra Naaman the prince of Syria, quhilk Heliseus his maister refusit, because it was neuer lesum to sell the spiritual gift of God. And this exempil is writtin in detestatioun of symony. Judas lykwais throch cowatousnes sald our saluiour Christ quhen he said, quhat will ze gife me, and I sall deliuer him to zou? quhais end is descriuit in the Ackis of the Apostollis, that he hangit himself, and birstit asunder in the myddis. Quhen Symon Magus saw, yat be the laing on of the Apostollis handis the haly gaist was giffin, he offerit yame money and said: Gife me also yis powar, yat on quhemsaeuir I put my handis, he may resaif the halie gaist. Then sanct Peter said to him: Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri. Perisch thou with thi money, because thou thinkis, yat ỹ gift of God may be optenit with money. Nairouer, how gret and terribil uengeance God almychty hais takin on thame quhilk committis sacrilege, that is to say, that staw or reft onything hallowit or vnhallowit out of the tempil of God, or that abusis ony siclyk.

1. Reg. 15.

4. Reg. 5.

Math. 26.

Actu. 2.

Actu. 8.

Dani. 5. We reid in the buke of Daniel, yat Belthasar king of the Caldeis, for abusing the hallowit veschellis quhilk his father Nabugodonosor brocht as a spulze out of the tempil of Jerusalem, was excedanly ficit with ane strange and terribil visioun, sitting at ane ryal bankit, quhilk he maid till a thousand of his nobillis, he saw the fingaris of ane hand writand thre wordis apon the wall anent him. Na man culd reid yame or tel yair signification, bot Daniel allanerlie, quhilk rede thame thus: Mane, Thekell, Phares, and exponit thame thus. Mane, that is to say, God hais nowmerit thi kingdome & hais completit and endit it. Thekell, yat is, thow art wecht in a balance, and thow art funde to want wecht. Phares, as mekil to say, as thi kingdome is deuidit and giffin to the Medis and Persis. And the same nycht Balthasar the king of the Caldeis was slaine, and Darius the king of the Medis succedit in his kingdome. Breuelie, quhasaeuir hurtis yair puir nychbour doing ony skaith to yame, other oppinly or quyatly be ony kind of craft, falset or sutteltie, can nocht eschaip the rygorous punitioun

Exo. 22. of God, quhilk he schois in the buke of Exodus sayand thus: Vidue et pupillo non nocebitis, si leseritis eos, vociferabuntur ad me, et ego audiam clamorem eorum, et indignabitur furor mevs, percutiamque vos gladio, et erunt vxores vestre vidue, et filii vestri pupilli. Ze sall nocht noy, hurt, or skayth a wedow, fatherles, motherles or ony freindles man or woman, for and ze hurt yame, thai will cry to me, and I will heir thair crie, and I will take indignatioun

tioun at yow, & sall stryk yow with the sweird, & yowr wyfis salbe wedowis, & your sones salbe fatherles.

Lat all gentilmen quhilk hais tenentes and cottaris vnder tham tak tent to thir wordis, lat all Medicinaris, Chirurgeanis, and Pottingareis quhilk takis on hand to help seik or sair men, tak tent to thir wordis, lat all Gryntaris, Stewartis, Chamyrlandis, and al kind of craftesmen tak gud tent to yis comminatioun of God.

The xxii. Cheptour.

QUHAT rewardis sall thai get be the promis of God quhilk helpis the puir, giffand to yame almous according to thair powar for Gods saik? Trewlie thai sall optene gret rewardis of God, temporal, spiritual, and eternal. Of the temporal rewardis it is writtin in the buke of Prouerbis: Honora dominum de tua substantia, et de primitiis omnium frugum tuarum da pauperibus, et implebuntur horrea tua saturitate et vino torcularia tua redundabunt. Honour our Lord with thi substance or with thi warldly geir lauchfully gottin, and part of thi best geir gife to the puir, and thi barnis salbe fulfyllit with corne & frute, & thi wyne pressis sal flow with wyne. In thir wordis Almychty God expresly pmissis sufficient welth & fouth of warldly geir to all thame, quhilk for his sake blythly giffis almous to the puir peple. And to this promis, all gredie cowatous men and wemen giffis na credit, quhilk trowis to want warldly geir to thair awin leiuing, gif thai gife ony almous to the puir pepil according

Promis of rewardis to the keparis of this command.

Prover.iii.

according as thai may gife, & thairfor thai gif other litil or else na thing. Of thir spiritual reward, it is written thus: Conclude eleemosynam in corde pauperis, & hec pro te exorabit ab omni malo. Hyde thine almous in ỹ hart of a puir body, pat is to say, gife thine almous (bot ony intentioun of vaine glore) to the puir man or woman, and that same sall pray for the to God, pat yow may be deliuerit fra all euil. Also Tobias the elder giffand exhortatioun to his sonne Tobias the youngar, rehersis gret spiritual rewardis, sayand thus: Ex substantia tua fac elemosynā, et noli auertere faciem tuam ab vllo paupere. Ita enim fiet, vt nec a te auertatur facies domini. Of thi awin geir gife almous, & turne nocht thi face fra ony puir man, pat is to say, gif thow may nocht gife him almous, at ye leist schaw to him a plesand countinans, and sum takin and syne that thou hais compacions on him. And sa sais Tobias, it sall cum to pas pat God sall nocht turn his face fra the. Syne Tobias techit him the rewle of discretioun, quhilk men suld vse in giffing of almous, sayand thus: Quomodo potueris ita esto misericors, si multum tibi fuerit, abundanter tribue si exiguum tibi fuerir, etiam exiguum libenter impartiri stude. Euin as yow may, sa be thow merciful, and yow haif mekil warldly geir gife mekil almous, and gife thow hais bot lytil warldly geir, apply thi mind to gife alsa lytil almous w̄ blythnes. And last of all he schawis the gret rewardis that salbe giffin for giving of almous:

Ecclē 29.

Tobi. 4.

Premium

Premium enim bonum tibi thesaurizas in die necessi- Tobi. 4.
tatis, quoniam elemosina ab omni peccato et morte liberat, et non patietur animam ire in tenebras.

Thow sall gadder and prouide to thi self a tresour, quhilk sall be gret reward geuin to the in the day of necessite, that is the day of jugement, for almous deliueris fra all syn and deade, and sall nocht thoile the saulis of the merciful men, to gang to the myrknes of hel. And of thir eternal reward our saluiour expresly spekis thus in the euangil of sanct Luke:

Facite vobis amicos de mammona iniquitatis, vt cum defeceritis, recipiant vos in eterna tabernacula. Luce 16.

Mak your self freindis of your wyckit mammonie, that is to say, mak the puir men and wemen your spiritual freindis be giving of part of your rychis to tham, quhilk riches oftymes is ane occasioun of wyckitnes to warldly men and wemen, nocht be the nature of the richis, bot allanerly throw the affectioun and abusion of warldly men and wemen, with your richis thairfor mak the puir men your frendis, that quhen ze sall depart of this warld yai may resaif you till eternal tabernaculis, that is to say to the glorious dwelling placis in the kingdom of heuin. Gyf ze speir, how may puir men resaif the riche men till heuin? We answeir, nocht be thair awin powar and gift, quhilk allanerly belangis to God, bot be thair intercessioun & prayaris may optene the grace of God to riche men, quhairby thai may cum to the kyngdom of heuin.

All thir promissis afore rehersit is signifeit and geuin vs to vnderstand be ane promis quhilk our saluiour

saluiour makis in the euangil of S. Luke sayand thus: Date et dabitur vobis; Gyfe, and to you sall
Luce. 6. be giffin. Mensuram bonam et confertam, et coagitatam et superfluentem, dabunt in sinum vestrum. Ane gud mesure, pressit doune et schakin to gidder and rinnad ouir, sal yai gif to you into yow bosum. Be thir wordis, eftir the expositioun of certan doctouris is signifeit four kinds of giftis, quhilk almychty God giffis to thame that giffis almous for Gods saik. The first is temporal geir, quhilk ar callit guddis of fortune, quhilk sumtyme God giffis for doing the warkis of mercy, and this gift is callit gud or lauchful mesur.

The secund gift is of nature, as healthy of body, quhilk sumtyme God giffis for ỹ warkis of mercy, et is callit ane mesour pressit doune, quhilk is largear met than the first, quhilk wos ane lauchful met.

The third gift is encres of grace, quhilk oftymes God giffis to thame that are mercyful, and this is largear met than was the secund.

The fourt is the gift of eternal glore, quhilk is the gretest gift of all the laif, and is signifeit be the met vat rynnis ouir. Now it followis in the wordis of our salviour: Eadem quippe mensura, qua mensi
Luce. 6. fueritis, remetietur vobis. With the same mesour quhair with ye met to othir, it salbe mettit agane to you. For according as the deidis of cheritie corporal or spiritual is mair or les, sa sall the giffaris of the same deidis, be rewardit mair or les, And this is largelie declarit be sanct Paule sayand thus to
1 Cor. 9. the Corinthianis: Qui parce seminat, parce et me

tet,

tet, et qui seminat in benedictionibus, de benedictionibus et metet. Quhasa sawis litill, sall scheir litil alsa, and he that sawis plenteously sal lykwais scheir largely. It followis: Vnusquisque; prout destinauit in corde suo, non ex tristitia aut necessitate, hylarem enim datorem diligit deus. Every ane according as he hais purposit in his hart, nocht displeisandly or be compulsioun, for God luffis a blyth giffar. It followis in the text of S. Paule: Potens est autem deus, omnem gratiam abundare facere in vobis, ut in omnibus semper omnem sufficientiam habentes, abundetis in omne opus bonum, sicut scriptum est, dispersit, dedit pauperibus, justitia eius manet in seculum seculi. God is abil to mak you riche in all grace, that ze in all thingis having sufficient to the uttermaist, may be riche in all maner of gud warkis: as it is writtin, he hais scatterit and gevin to the puir, his rychteousnes remanis for euir. 2. Cor. 1.

Thus we end the seuint command, exhortand all christian men & wemin, to keip yame self fra al maner of taking or keping of wrangous geir fra thair nychbour, and with thair awin geir, help all thame that mistaris, for Gods saik, knawin well that thai sall get reward temporal, spiritual, and finally eternal, fra the liberal hand of God, to quhome be all honour and glore for euir and euir. Amen.

☞ The aucht command. ☜

The xxiii. Cheptour.

NON loqueris contra proximum tuum, falsum testimonium. Thou sall nocht beir fals witnes Exo. xxi.

nes aganis thi nychtbour. Quhat is the ordour of this command: This command techis the to do na skaith to thi nychtbour in his fame and name, nor hurt him with thi toung in his persone, his wife or his temporal geir. For nest his lyfe, his wife and his geir, his fame is derast to him, za as necessarie as ony of the laif.

The ordour of ye aucht comand.

Quhat is the rycht keping of this command? Trewly the vertew of yis command is, to ordour and gyde thi toung in all thi wordis to the plesour of God & the profit of thi nychbour. Nocht to raise pley, nor to do other men skaith, bot you suld spek thi wordis to the help & gud gyding of thi nychbour. To labour for concord amang thame that ar fayis, to defend thi nychtbouris fame, quhen otheris bakbytis him or defamis him. Schortly, that thi speche be trew and profitable to thi heiraris, and to thi brother, baith before his face and behind his back. All wordz of halie scripture yat byddis ȳ help thi brothers and nychtbouris gud name or fame, his rycht, his profite, and specially his saule heil with thi wordis, belangis to the trew vnderstanding and keping of this command.

The rycht keping of this command.

Quhasa wald ordour thair wordis and gyde thair toung to the plesour of God and edificatioun of thair nychtbour, mone leir to haif thir thre verteous conditionis that followis.

To ye gud gyding of our toung thre thingis ar necessary.

The first is vse discretioun in all our speking, considerand alwais afore we spek, quhat we

we ar to say, to quhome we spek in tyme and place conuenient, and because sik discretioun is a gift of God, we suld pray to God for it, sayand with the Prophet in the Psalme. Pone Psal. 140. domine custodiam ori meo, et ostium circumstantie labiis meis. I beseik the, O gud Lord, put a keping to my mouth, Lord I pray the gife me thi grace, quhairby I may dant and refrane my toung fra all uaine and euil wordis, and to spek allanerly gud wordis, with dew circumstance of resone. And the Apostil sanct James sais: Si- Jaco. iii. quis in verbo non offendit, hic perfectus est vir. Gyf a man offend or syn nocht in his worde, he is ane perfite man. Heir ye suld nocht vnderstand yat the perfectioun of a christin man standis onlie in gud gyding of our toung, for vndoutand, it standis principally in perfite lufe and cheritie, as sanct Paule declaris to the Collosiens, sayand: Super omnia charitatem habere Colos. iii. quod est vinculum perfectionis. Abone all thingis haif cheritie, quhilk is the band of perfectioun. Nochtheles, gud gyding of the toung, is a special takin of perfectioun, and sa sanct James callis a man yat synnis nocht in his toung, to be ane perfite man, for as mekil as he hes ane special takin of ane christin mannis perfectioun. And to gyde our toung with discrectioun, sanct James erhortis vs be twa familiar exemples.

Jaco. iii. The first is of a brydil, sayand: Si autem equis frena in ora immittimus, ad consentiendum nobis, omne corpus illorum circumferimus. Behald, sais he, we put brydillis into the hors mouthis, yat yai suld obey vs, and we turne about all thair bodie. Mekil mair suld we put the brydil of discretioun apon our toungis, to dant thame and cause thame to obey the command of God in thair speking.

The secund exempil is of ane rudder of a schip: Ecce naves cum magnæ sint, et a ventis validis minentur, circumferuntur autem modico gubernaculo, vbi impetus dirigentis voluerit. Behald also the schippis, suppose yai be large & gret, and dreuin with gret windis, yit ar yai turnit about with a verrai small helme or Rudder, quhairto saeuir the schipmen will, euin sa the toung of man and woman suld be turnit be ye rudder of discretioun, quhairto saeuir the law of God will.

The third thing that suld move us to gyde our toung weil, is to considder oftymes quhat hurt and skaith cummis of one euil toung, quhilk sanct James declaris in the place afore allegit, sayand thus: Ecce quantus ignis, quam magnam siluam accendit et lingua ignis est vniuersitas iniquitatis. Behald how gret a thing a litil fyre kendillis, and the toung is a fyre, quhilk sumtyme is ane accasioun of all wykitnes. As it mycht be said plainly, as ane litil fyre may burne and destroy a gret nowmer of treis, gret housis, palacis, and tounis, sa ane euil toung may kendil mekil euil, as stryf, contentioun and seditioun, hereseis and scismis, to the distructioun of

mekil

mekil uertew, & mony uerteous men. It followis: Lingua constituitur in membris nostris, qui maculat totum corpus, et inflammat rotam natiuitatis nostre, inflammata a gehenna. Sa is the toung set amang our membris, yat it defylit the hail bodie, and settis a fyre the hail course of our lyfe, and is it self set a fyre euin of hel. The sentence of thir wordis is this. The toung of man and woman is ane of the leist membris of all the bodie, quhilk gif it be nocht refrenit and dantit fra euil wordis be discretioun, may hurt and skayth al the hail bodie, for oft tymes the hail bodie is brocht to mekil cummer and payne, for the falt of the toung. Or be the bodie we may vnderstand the hail congregatioun and cumpany of the pepil, for as we oft se be experiens, ane euil toung bringis ane hail congregatioun or cumpany to mekil cumner and payne. Wairouir, ane euil toung, specially of ane euil giffin counsellour, false prechour or techar, may kendil ȳ hartis of men and wemen to heresie and othir synnis, and thairin to remaine fra the tyme of yair youthede, to the tyme of thair auld, sa mekil euil may spring out fra ane euil toung. Gyf ze speir quha hais kendillit sa mekil euil in the toung of man and woman? Se quha puttis sa mekil euil in the toung? Trewly, nocht almychty God, for he hais wallit and defendit the toung with certane teith and twa lippis, to signifie that the toung suld nocht be hastie in speaking, bot yat it suld speik with avisment and discretion. Than quha hes kendillit sa mekil euil in the toung of man & woman? Uerralie the deuil of hel, quhilk

kendillis

kendillis the fyre of concupiscence yat is in our flesch sa mekil as he may, than the concupiscence kindillit, kindillis and prouokis the toung to sa mekil euil. And heir we haif a cause to deploir and be sorie for the malice of mony men & wemen, quhais toung is sa euil, that apparandly it is incurabil, quhairin thai may be comptit war of conditionis than brutel bestis or serpentis, according as sanct James declaris thus: Omnis natura bestiarum volucrum et serpentum et ceterorum, domantur et domita sunt a natura humana linguam autem nullus hominum domare potest in quietum malum, plenum veneno mortifero. All the nature of bestis and byrdis, and of serpentis, & other of the see, ar meikit and dantit be the nature of man, bot the toung of sum men & wemen can na man dant, it is ane vnrewly euil full of deadly poysone. As he mycht say, thair is na wyld best sa wyld, thair is na foule sa fors, na serpentis sa pestilent, na best of the see sa cruel, bot be the ingyne, industrie & craft of man, thai may be dantit. Lyonis ar maid gentil and meik, Tygaris ar maid myld, Drachonis ar dantit, Eliphantis mak seruice to man, Cochatryces ar brocht in subiectioun, serpentis ar tamit, Ernys and Eglis ar maid familiar to the hand of man, bot the euil toung (of sum men and wemen) may na man dant. And quhy? Because it is sa wyld, yat it will nocht be rewlit, it is sa ful of poysone, that na medicine of gud counsel can help it. Thus be gud consideratioun of the gret hurt & skaith

skaith that cummis of ane toung, we suld leir to refrain our toung with discretioun.

The third thing that causis a man or a woman to haif a gud toung, is reformation of our hart or of our mynd, for as our saluiour sais in the euangil of sanct Mathew: Progenies viperarum, quomodo potestis bona loqui cum sitis mali? Exabundantia enim cordis os loquitur. O ye generatioun of serpentis, how can ze spek gud, quhen ze your selfis ar euil? for of the abundance of the hart ỹ mouth spekis. Bonus enim homo de bono thesauro profert bona, et malus homo de malo thesauro proferit malo. A gud man, out of the gud tresour of his hart bringis furth gud thingis, & ane euil man, out of his euil tresour bringis furth euil thingis. Be thir wordis of our saluiour, it is manifest and plaine yat na man can speik gud wordis to the plesour of God and edificatioun of thair nychtbour, except that he haif ane gud hart or mynd indewit and annornit with faith and cheritie. Quhairfor O christin man, & you wald refrain thi tong fra all euil wordis quhilk thou speikis aganis God & thi nychtbour, thou mone haif in thi hart the trew lufe of God and thi nychtbour. Quha brekis this command? Specially yai that beris in jugement fals witnes, Fyrst thai offend almychty God quhais veritie thai denye and forsakis opinly.

Reformation of our hart is necessary to ye gud gyding of our toung. Math. 12.

Brekaris of the viii. command.

Secundly, thai offend the Juge fra quhom yai fyle & hyde the veritie. Thirdly, yai offend and hurtis the persone yat is accusit quhom be resone of thir fals wytnes, thai condemne als

Jsodorus.

mekil

mekil as lyes in thame and haldin to restitutioun of all hurtis. And be this ze may consider plainly, how greuous a syn it is to bear fals witnes.

Mairour, thai syn aganis this command, quhilk dois wrang to yair nychbour in jugement, quhidder yai be Juge, Scribe, Aduocate, fals witnes, partie, or ony siclike, quhilk oppressis thair nychbour be falset in jugement, or will nocht say ȳ veritie quhen thai suld say it, quha be falsat and lesingis puttis yair nychbour to sorow or skaith. All flatteraris, scornaris of men, fals accusaris and bakbytaris, quha giffis reidly eris to bakbytaris, fostaris the same and repreuis thame nocht. And quha interpretis nocht all othir mennis indifferent wordis & deidis to the best face, quhen thai may be weil tane. Quha dissimillis to schaw the veritie quhen he is oblissit to schaw it be necessitie and for ye gudof his nychtbour. Is yair ony paine or punitioun exprenit in the scripture aganis yame yat brekis yis command, be speking of euil wordis? Zis trewly. First to speik in general, the wisman sais: Qui custodit os suum, custodit animam suam, qui autem inconsideratus est ad loquendum, sentiet mala. He yat kepis his mouth, kepis his saule or his lyfe, bot he yat spekis without consideratioun and auisment, sal feil trubil and paine. And to speik in special, the wisman sais: Testis falsus non erit impunitus. Ane fals witnes sal nocht be vnpunissit. Agane he sais: Testis mendax perebit. A leand witnes sal perisch. Also ȳ same wisman, rehersand sax thingis quhilk God hettis, he rekins amang yame a man yat beris

Thepunissioun of thame yat brekis yis command.

Pro. xiii.

Pro. xix.

Pro. xxi.

Pro. vi.

fals

fals witnes, and spekis lesingis. Ane exemple ye may tak in ye buke of Daniel, of ye twa lycherous Dani. xiii.
Jugis quhilk falsly accusit that honest and chast matrone Susanna, berand fals witnes aganis hir, for the quhilk, be the rychteous jugement of God yai wer stanit to the dead. Also the wisman sais: A- Pro. xiiii.
bominatio hoim detractor. ye that is a bakbyter is abhominabil till all gud men. And sanct Paule in the first to the Romanis, rehersand yai synnaris Roma. i.
quhilk is worthi the dead eternal, puttis amang thame detractouris, bakbytaris or sclanderaris, sayand: Detractores deo odibiles. Bakbytaris (sais he) ar hetit of God. Also the wisman speikis of thame yat ar quysperaris, rowkaris & rounaris on this maner: Sufurro inquinabit animam suam, Eccle.
et in omnibus odietur. A rowkar and rownar sall xx.
fyle his awin saule, & sal be hettit of all men. Wairouir he sais: Sufurro, et bilinguis maledictus erit, Eccle. 28.
multos enim turbauit pacem habentes. A man or a woman that is ane rowkar and doubil toungit, is cursit and wariit, for siclik ane persone hes put mekil trubil among men & wemen, quhilk afore was at peace. And to be schort with you, our saluiour declaris this mattir in few wordis, sayand thus:
Dico autem vobis, quoniam omne verbum ociosum, Math. xvi.
qud locuti fuerint homines, reddant rationem de eo in die judicii. Bot I say to you, that ilk ane idil word, quhilk men and wemen speikis, thairof thai sall gife ane compt in the day of jugement.

Now sene we mone gife ane compt to God in the day of jugement, of all our ydil wordis quhilk ar

uaine and vnprofitabil till vs and our nychtbour, mekil mair it followis, yat we mone gife ane compt of all our euil wordz, blasphemous wordis, backbyting & sclandering wordis, lycherous wordis, invious wordis, ireful, prydful and malicious wordis with sicklike. Quhat will ze mair? as it followis be the wordis of our saluiour: Ex verbis tuis justificaberis, et ex verbis tuis condemnaberis. Thou sal be justifeit be thi wordis, gif yai be conforme to the law of God, and spokin of ane gud mynd, & thou sall be condemnit for thi wordis, gif thai be aganis the law of God, and spokin of ane euil mynd. And sa it is nocht difficill to ken how God almychty rewardis yame yat spekis gud wordis, with ane gud mynd. The wisman sais: Qui custodit os suum, et linguam suam, custodit a tribulatione animam suam. He that kepis his mouth and his toung, kepis his saule or his lyfe fra trubil. And the prophet king Dauid sais in the psalme: Quis est homo qui vult vitam, et diligit dies videre bonos? Quhat is the man that wald haif life, and luffis to see gud dais? To this questioun he answeris and sais: Prohibe linguam tuam a malo, et labia tua ne loquantur dolum. Refraine thi toung fra spekin euil wordz, and stop thi lippis that thai speik na dissait. In thir wordis the prophet techis, that commonly be gud gyding of our toung, we may cum to mekil rest and tranquillitie, nocht only to be had in this temporal lyfe, bot also in the lyfe to cum quhilk we luke for in the kingdome of heuin, quhilk he grant vs, that bocht vs with his precious blude. Amen.

The rewardis of thame yat kepis this command.

Pro. 21.

Psal. xxxiii.

The

☞ The nynt command. ☜

NON concupisces vxorem proximi tui. Thou sall nocht cowet thi nychbouris wife. Exo. xx. Deut. 5.

☞ The tent command. ☜

The xxiiii. Cheptour.

NON domum, non agrum, non seruum, non ancillam, non bovem non afinum, nec vniuersa que illius sunt. Exo. xx. Deut. v. Thou sall nocht cowet thi nychtbouris house, nor his croft or his land, nor his servand, nor his hyir woman, nor his Oxe nor his Asse, nor ony other thing, quhilk pretenis to him. How kepis thir twa last commandis ordour with the laif? Men mycht trow that thai had kepit the laif of the commandis, quhen thai had nocht oppinly brokin thame in deid, as the Jewis traistit that thai fulfillit yai twa commandis quhilk forbad adultery and thift, gif yai had nocht committit siclik in deid. God thairfor be his seruand Moyses, to put away yat errour fra the Jewis and al other men and wemen, he schawis thame be thir twa last commandis, yat thai synnit thairto, quhen thai desyrit thair nychtbouris wife, or wachit and waitit be wylis for yair geir. Amang the Jewis maisteres had power apon thair bond seruandis bodies, as apon thair bestis, quhairfor the bondmen and wemen was comptit amang thame part of thair possessioun or temporal geir. Attour, amang the Jewis it was tholit for the hardnes of thair hart, that a man mycht put away his wife for ony deformitie. Sa, and a man

Deut. 24. mycht haif lauchfully luffit his nychtbouris wife, he mycht a ſchit ane cauise to his wife, to put hir away et tak ane other, or sche also quhen sche desyrit ane other, wald mak faltis to hir husband, to get hir leif. Sa mycht thai fynd mony suttill inventionis to get other mennis wyffis, housis, landis, geir, servandis & bestis, quhairfor to schaw thame, that to desyre siclike was nocht lefull, suppose thai had nocht gottin thair purpose in deid, thir twa commandis was giffin. Ar thir twa last commandis exponit in the haly scripture? Ze, our salviour exponis the
Math. 5. nynt command, sayand thus: Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est eam in corde suo. Bot I say to you, quhasaevir beholdis ane othir
‡ or ony other woman by his awin wife. mannis wyfe, ‡ to desyre hir he hais committit adultery with hir ellis in his hart. And as sanct
2 Peter 2. Peter the Apostil sais: Oculos habentes plenos adulterii. Thai haif thair eyne full of adultery. Quhair is the tent exponit? In the Evangil of sanct Mathew, quhair our salviour sais thus:
Math. 6. Non potestis deo servire et mammone. Ze may nocht serue God & Mammon. Ideo dico vobis, ne soliciti sitis anime vestre quid manducetis, neque corpori vestro quid induamini. Thairfor be nocht careful
Math.xiii. quhat ze sal eit or drink. And agane he sais: Solicitudo seculi istius, & fallacia diuitiarum suffocat verbum, et sine fructu efficitur. The carefulnes of yis warld and the desaitfulnes of riches, smoris the word that it beris na frute.

Quhat

Quhat is the rycht keping of thir twa commandis? So haif ane cleir ee, and ane clein hart. A cleir ee, is the rycht jugement of reasone, and intentioun of our mynd; quhilk suld dereck, ordour & gyde all our deidis to be doine to the plesour of God and profit of our nychbour, according as the Apostil techis sayand: Sive ergo manducatis, sive bibitis, vel alivd quid facitis, omnia in gloriam dei facite. Quhiddir ze eit or drink, or do ony other thing, do all to the honour and glore of God. And agane: Omne quodcunque facitis in verbo aut in ope, omnia in noīe domini nostri Jesu Christi facite. All thingis quhatsaeuir ye do in word or deid do all in ỹ name of our Lord Jesu Christ, yat is, quhen ze speik ony gud word, or dois ony gud deeddis, lat your intentioun be, to do vame, nocht to your awin glore and singular profite, bot principally to ỹ glore of God. Our saluiour declaris this in the Euangil, in the deidis of almous praying and fasting. Of this ee of our intentioun, our saluiour sais thus: Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit. Si ergo lumen quod inte est tenebre sunt, ipse tenebre quante erunt.

The rycht keping of thir commandis.

1 Cor. 10. The cleir ee of our intentioun to God Colos. iii.

Mat. 6.

Thi ee is the lycht of thi body. Gif thi ee than be simpill and clein all thi bodie sall be full of lycht, bot and gif thine ee be wykit, all thi body sall be full of myrknes. That is to say, gif thi intentioun

intentioun be rycht, thi deidis, quhilk ar nocht euil and repugnand to the law of God, ar rycht plesand to God, bot & gif thi intentioun be wrang thi deidis ar maid displesand to God.

The cleir ee of our intentioun till our nychbour.

A cleir ee to thi nycht-bour, is to haif this intentioun, to do to him as yow wald that he of resone suld do to the, and to do na thing to him, quhilk thou wald nocht yat he of re-sone suld do to the. Schortly, in all thi deidis intend thi nychtbouris weil and profite, as thi awin.

The de-scriptioun of ane clein hart.

A clein hart is yat quhilk has na inordinat de-syre of warldly geir, bodelie lust & warldly honour. A clein hart is that quhilk is content to serue God, nocht principally for ony warldly plesour or profite, bot rather for his awin lufe & gudnes. A clein hart is that quhilk is hail giffin to the lufe of God and our nychtbour. A clein hart is yat quhilk luffis his nychtbour lykwais nocht for his geir, or other car-nal affectionis, bot maist of all for the lufe of God.

Descrip-tioun of ane foule hart.

And contrarie, that man has ane foule hart quhilk luffis him self allanerly, sa and he be weil he curis nocht quhat becum of his nychtbour, quhilk singular and priuate lufe is the rute of all euil. Schortly, the rycht keping of thir twa commandis is to be blyth of thi nychtbouris honour and profite, desyre the samyn, and help him thairto.

Quha bre-kis thir twa com-mandis.

Quha brekis thir twa commandis? First, quha yat with deliuerit mynd and full consent, desyris to haif thair nychtbouris wife, to commit adultery with hir. Lykwais, quha yat with ful consent wald fulfil thair carnal lust with ony woman quhilk is nocht his mareit wyfe. Quha lykwais wald haif

his

his nychtbour partit fra his lauchfull wyfe, that he mycht haif hir, or ony other ungodly cause. Quha inuies his nychtbour, yat he hais ane honest woman to his wyfe. Quha cowattis inordinatly thair nychtbouris geir, desyrand with full consent, to get geir fra him unjustly, or by unlauchfull contrackis, be suttiltie, falsat and desait. Quha wald haif ony manis seruand fra his maister unjustly, & by his maisteris wil. Quha inuies yair nychbours, beand blyth of his hurt and aduersitie, and sorie of his weil and prosperitie. Schortly, al lycherous, inuious, and cowatous men, brekis thir twa comandis.

How may a christin man fulfill thir twa last commandis? Trewly it is excedand difficill to refrain our hart fra unlauchfull desyre of wemen, warldly geir and honour, because that in our corruppit nature is rutit concupiscence, lust and desyre of thingz forbiddin be the law of God. And suppose the same concupiscence remaine in vs, quhilk ar baptisit in Christ Jesu, or that ar reconcilit to God efter our actual syn be trew penance. Zit it is in us na syn, quhil we consent with a deliuerit mynd to fulfill in deid the same concupiscence, or ellis to haif lang delectatioun in the same concupiscence without deid. According as the wisman sais: Post concupiscencias tuas non eas, et a voluntate tua auertere. Thou sal nocht gang efter thi concupiscence, that is to say, thou sal not consent to fulfil the unrasonabil lust and desyre of thi flesch. To this agreis S. James sayand: Vnusquisque vero temptatur a concupiscentia sua, abstractus et illectus, deinde concupiscentia cum conceperit

How may a christin man fulfil thir twa last commandis.

Eccle. 18.

Jaco i.

conceperit, parit peccatum, peccatum vero cum consummatum fuerit generat mortem. Ilk man is tempit of his awin concupiscence, drawin away and entyscit. Syne the concupiscence consaiffis and bringis furth syn, quhen syn is completit it generis dead. Understand heir, that the concupiscence conzaiffis be suggestioun & delectatioun, & bringis furth syn be consent. Se that suppose we feil suggestioun to syn, other be euil thochtis, remembrance, sycht, heiring, smelling, savering, tasting & twechyng, or be ony euil counsel giffin to vs be our enemie or ony other. Secundly, suppose we begin to haif some plesour & delectatioun in the same euil, zit gif we incontinent refrane our will fra consent to do the same euil, nocht only we commit na deadly syn, bot we pleis God in resistance of ye same. That this doctrine
Roma. 8. is trew, sanct Paule teichis plainly: Nihil ergo nunc damnationis est his qui sunt in Christo Jesu, qui non secundum carnem ambalat. Thair is now (sais he) na damnatioun vnto thame that ar in Christ Jesu, quhilk gangis nocht efter the flesch, bot
Roma. 6. efter the spirit. Agane: Non ergo regnet peccatum in vestro mortali corpore, vt obediatis concupiscenciis eius. Lat nocht syn regne in your mortal bodies, that ze suld obey the lust of it. Declara-
Gene. iii. tioun of this matter we haif in the historie of Adamis fall and first syn. The serpent come and maid suggestioun and gaif counsel to breik the command of God. Eve the woman, begane to haif delectatioun in the sycht of the frute forbiddin

biddin. Adame willing to content the mynd of the woman, consentit, and eit it, and sa braik the commandment of God, to the gret dammage & skaith of himself and all his posteritie. The same proces is daily found in committing of our synnis. The serpent signifyis the deuil quhilk tempis and prouokis vs to breik the command of God, prouokand other a thing or othir forbiddin be God. Eve betakins ỹ flesche, quhilk begynnis to haif plesour and delectatioun in the thingis sa proponit. Adame signifyis the fre will of man, quhilk quhen it consentis and deliueris to do the deid syn is completit and fulfillit. Thus we conclude, that sa lang as we abstane fra the consenting to the suggestioun and tysting of our concupiscence we syn nocht.

The xxv. Cheptour.

QUHAT is the cause that this carnal concupiscence, the mother and nuris of syn, remanis in the flesche of al christin men & wemen eftir Baptyme and penance, how gud, how haly, and perfite saeuir thai be, it makis to thame impediment to do the lawis of God perfitely, full sair aganis thair will, and wald be quyt of it, and can nocht, & thairfor lamentis and murnis daily for the continual cummer of it? God almychty be his rychteous jugement and infinite wysdome, permittis the carnall concupiscence to remaine in Christin men and wemen, efter the resauing of Baptyme and penance, nocht for our euil, bot for our weil, nocht to our distructioun, bot to be to vs ane

Quhat is the cause yat carnal concupiscence remanis in our flesch efter Baptyme.

occasion of our saluatioun, for nane sal be crownit in heuin with honour & glore, except yai get victory, nane can get victorie except he fecht stowtly & manfully, na man fechtis bot with his enimy, sa gif yair be na ennymie, yair is na battel, na battel, na victorie, na victory, na crown. Now thairfor God hes permittit yis concupiscence to remaine in vs, yat we throch his grace ouyrcummand the same may opten the crowne of glore in heuin. Sa God permittit the Cananeittis to remane in a part of the land of promisioun amang the peple of Israel nocht for thair distructioun, bot for yair exercitioun in battel, that yai haiffand exercitioun & practeis in fechting agane yame, be the help of God yai micht ourcum nocht only the Cananeis, bot also al other nationis quhilk wald be yair enymeis. How may we ourcum this enymie that dwellis in our mortal bodie, euirmair prouokand & steirand vs to euil? Thus, we doand throch Gods grace our deuore & diligens quhilk we aucht to do, God wil gife til vs his spret, be quhais vertew and grace, we sall eisalie ourcum the temptatioun of our flesch, ze and also the deuil, and the warld. We ourcum thame, quhen we resist thame, we resist thame, quhen we consent nocht to yair temptatioun. The first thing yat we aucht to do in this battell, is to mak inuocatioun to God be ane faithful prayar, to gife vs his haly spret, for as the wisman said to God: Et vt sciui quoniam aliter non possum esse continens, nisi deus det. And efter I kennit that I culd nocht otherwais be continent refranand my flesch fra euil except that God gaif me

Rewlis to dant the flesch.

Sapi. 8.

me grace. And as the Apostil sais: Si enim secundum carnem vixeritis, moriemini; Si autem spiritu, facta carnis mortificaueritis, vivetis. And ze leif eftir the flesch ze sal dee, bot and ze mortifie the deidis of the flesch be the spirit, ze sall leif. How sall we optene the spirit of God, bot with ane faithful prayar. For our saluiour Christ hais maid vs promis sayand Ask and ze sall get. Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis. Quhatsaeuir ze sall ask the father in my name, he sal gife it yow. Agane: Sa sal your heuinly father gife the gud spirit to thame yat askis him. Lat vs thairfor ask this spirit of God be ane trew faith in Christ Jesu, committand our cause hailelie to him, traistand and lippinnand hailelie to him, that the father eternal, for the lufe & merittis of Christ, will nocht lat vs want his spirit, we doand that is in vs as is afore said, quhilk may renew our mynd and mak vs new men in God, in rychteousnes and halynes, sall slokkin the heit of carnal lust in vs, and kendil the fyre of God's lufe in our hartis, & sa mak vs bring furth the frutis of the spirit, quhairof ane is continence & chastitie. The secund thing that we mone do in our battel aganis our concupiscence is to make resistence to our foule lustis and despris in the beginning of yame, for & we thoil our carnal despris byde in our mynd, yai will grow and multiplie, & war stark agane our spirit, & sa sall be difficil to ourcum thame. Thai ar lyk to ane slederie eil that may be haldin be the heid, & nocht be the tail. Thairfor sais the Prophet in the Psalme: Beatus

Roma. 8.

Joan. 16.

Math. vii.

qui tenebit, et allidet paruulos suos ad petram.
Psal. 136. happy is the man yat sal hald his first motionis, thochtis & desyris, & sall stryk yame to the stane. Quhilk vers be mistical expositioun menis yat we suld repres & dant our carnal lustis & desyris in the beginning, quhen thai ar littil, and that be faith of our saluiour Christ, quhilk is signifiet be the stane, because he is sickar and suir friend and defendar, to all yat puttis yair traist in him.

Thirdly we suld forbeir all occasionis of syn, flee euil company, quhilk is lycht, wantone and vayne, keip with gret diligence our eyne fra wantone sychtis, our eris fra hering of vile talk, lycherous sangis, vnhonest talis, our handis and membris of our bodie fra vnhonest twyching, our mouth fra excess of meit and drink, & all our wittis fra all abusionis, quhair throch as wyndokis, deade enteris into our saule. According
Jere. 9. as it is said be the Prophet Hieremie: Ascendit mors per fenestras nostras. The deade clymmis up till our saule be the wyndokis, that is to say, deadly syn enteris in our saule be abusioun of our fyve wittes. And the haly man Job keipit
Job xxxi. weil this rewle quhen he said: Pepegi fedus cum oculis meis, vt ne cogitarem quidem de virgine. I haif maid ane obligatioun and ane band to refrane the wantone sychtis of my eyne, that I mycht nocht haif ony inordinat thochtis of virginis. Fourtly, we suld dant our flesche fra all wantones, as the Apostil sanct Paule sais expresly

expresly: Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis. Gala. 5. Quha is ȳ seruandis of Christ, yai haue crucifie yair flesche togidder with the vice and concupiscence yairof. And ye wald ken how our flesche suld be crucifeit and dantit fra the euil of the concupiscence. Trewly, with walking, fasting, and labouris. Of the first the wisman sais: Virgilia honestatis tabefaciet carnes. Eccl. xxxi. Honest walking sall mortifie the flesche. And ane other man said, land sleip and rest, fosteris the vice of the flesche. Of the secund speikis sanct Paule, exhortand his Corinthianis to be ministeris of God, amang othir vertewis he puttis fasting before chastitie. And as sanct Hierome allegeis Tyrens: Sine cerere et Baccho friget Venus. Cato. 2. Cor. 6. Be abstinence of meit & drink, lychorie is cauld and hais na strenth. Of the third sais the doctour sanct Hierome: All ydil men ar ful of desyris. And the wisman sais: Peragrum hominis pegri transiui, et per vineam viri stulti et ecce totum repleuerant urtice. Pro. 24. I haif gane (sais the wisman) be the feild of ane ydill man, & be the wynezard of ane fuile, and behald all was full of nettillis and weiddis, mening that ydill men of all other ar maist disponit to ȳ vice of ȳ flesche. Do euirmair sum gud warke, yat ȳ deuil may euir find ȳ weil occupiet. The punissionis of yame quhilk brekis yir twa last commandis, & the reward of yame yat keipis ȳ same

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is knawin weil eneuch be the declaratioun, quhilk we maid in the endis of the sart & seuint commandis, quhair it is schawin plainly with quhat punitionis God punissis all cowatous men, and also all lycherous men, and because thai breik thir twa last commandis in special yat hais yair hartis fylit with the synnis of lychorie and cowatousnes. And thai keip thir twa last commandis in special, quhilk keipis thair hartis clein in chastitie & lufe to do the werkis of mercy to yair nychtbour. The punitioun thairfor of all thame that hais unclein hartis, is plainly expremit in the Apocalipsis, quhair mentioun is maid of certane men and wemen quhilk sall nocht
Apo. xxi. haif enteres to ỹ heuinly citie of Jerusalem, quhair it is said thus: Non intrabit in eam aliquod coinquinatum. Na thing sal enter into that glorious citie, quhilk is blekkit or fylit. And of the reward of
Math. 5. all thame quhilk hais ane clein hart, our saluiour Christ sais thus: Beati mundo corde, quoniam ipsa deum videbunt. Blissit ar all thai quhilk ar clein in hart, for thai sall see God. And agane in the same place he speikis of the reward of all thame quhilk hais a mercyful hart to thir nychtbour. Beati misericordes, quoniam ipsi misericordiam consequentur. Blissitt ar all thai quhilk ar merciful to thair nych-
Jace. 2. bour, for thai sall optene and get the mercy of God. And be the contrar sanct James speikis of all unmercyful men, sayand thus: Judicium sine misericordia illi, qui non facit misericordiam. He sall get jugement without mercy at the hand of God quhilk hais na mercy on his nychtbour. And sa schortly ze

may

may understand how God almychty punissis eternally the brekaris of thir twa last commandis, and also how that he will reward all the keiparis of the same with eternall reward, quhilk he grant to vs that bocht vs with his precious blud. Amen.

☞ The rycht vse of the ten commandis. ☜

The xxvi. Cheptour.

TO conclude this doctrine, quhilk we haif giffin to you of the law & commandis of God, we exhort zow till haif alwayis in your remenbrance thir wordis of S. Paule: 1 Tim. Scimus autem, quia lex bona est, si quis ea legitime vtatur. We knaw (sais he) that the law is gud, gif a man will vse it weil. For suppose ze knaw the law of God, zit & ze knaw nocht ỹ rycht vse of the law of God, or how that ze suld vse the law of God dailie to your edificatioun, your knawlege will do you littill gud. Quhairfor we think it expedient to declare to you the rycht use of the law be plaine & familiar exempillis, to that effeck, that quhensaeuir ze heir the law, or ony part of the law expremit to you, ze may considdir the rycht vse of it, and sa apply the law to your gret profite and spiritual edificatioun.

The exemple of ane torch.

First christin pepill, ze suld vse the law of God as ye wald vse an Torche quhen ye gang hayme to your house in a myrke nycht, for as the Torche or

Bowat schawis you lycht to descerne the rycht waie hayme to your house, fra the wrang way, and also to descerne the clein way, fra the foule way. Ebin sa aucht ze to use ỹ law or command of God, as a Torche, Bowat or Lantern. For doutles, the law of God giffis ỹ lycht of knawlege to descerne your hie way hayme to your dwelling places in hebin, fra the wrang way yat leidis to hel. For as the strecht way to hebin is the rycht keping of thir ten commandis, according as our salbiour sais: Si vis ad vitam ingredi, serva mandata. Gyf thou will entir to the lyfe, keip the commandis, sa the wrang way is to breik ony of the ten commandis. Sa quhen thou hais gottin knawlege and understanding of all thir ten commandis or of ony ane of yame, than considdir thi self quhair thou gangis, and gif ye ken thi self to gang the narrow way of bertew that leidis to hebin, be blyth in God, and thank hiw of his grace, aud ask at him the gift of perseverance, and gif thou thinkis thi self out of the hie and clein way of bertew, and that thou art gangand in the braid and hie foule way of deadly syn that leidis to hel, incontinent cum agane to the hie way of bertew, quhilk is commandit in the law of God, sayand with the prophet in the Psalme: Cogitaui vias meas, et conuerti pedes meos in testimonia tua. I haif considerit my wayis, quhairin I haif gane wrang gaitis, and I haif turnit my feet into thi commandis, gud Lord, because yat allanerly is my

Math. 19.

Psal. 118.

strecht

strecht way to the kingdome of hevin. Gyf thou say agane to me, quha will tell me quhen I am in the rycht way, and quhen I am in the wrang way? Trewly thi awin conscience will tel the, being informit be the trew knawlege of the commandis of God. And this rycht use of the law is gevin us be the wisman in the Proverbes, sayand thus to his sone: Conserua fili mi precepta patris tui, et ne dimittas legem matris tue, liga eam in corde tuo jugiter et circumda gutturi tuo, Cum ambulaueris, gradiantur tecum, cum dormieris, custodiant te, et evigilans loquere, cum eis quia mandatum lucerna est, et lex lux, et via vite increpatio discipline. O my sone (sais the wisman) keip the commandis of thi father, and leif nocht the law of thi mother. Bynd yame to gidder continually in thi hart, and festin yame fast about thi half, quhen thou gangis lat thame gang with the, quhen thou sleipis, lat thame keip the, & quhen thou walknys, speik with thame. For the command is the Lanterin, a Torche or ane candel, and the law is lycht and the way of lyfe and correctioun of evil maneris & derectioun to gud maneris. Prover. 6.

The secund exempil (quhairby we may knaw the rycht use of the law) is of ane myrour, quhairin a man or a woman behaldis thair awin face, to that effeck, that gif thai see thair face blekkit, thai may gang to the wattir to wesche thame. Evin sa ze suld use the law or the commandis of God. For doutles the law is gevin to be ane spiritual myrour to us, quhilk gif we consider weil, we may se the face of our conscience in it, and knaw perfitly all the deformities & spottis of syn, quhilk blekkis our saule quhilk The exempil of ane myrrour.

quhilk, quhen we haif doine, we suld incontinent gang to the wellis to wesche vs, yat is to saie, to the sacramentis of haly kirk. And with trew faith giffin to the promis of God, draw out of yame the watter of grace, quhilk may wesche our saulis and mak thame fair. For quhasaeuir hais thair saule fylit with original syn, suld cum or ellis be brocht to the well of Baptyme, and thair be weschyne fra all pair synnis. And quhasaeuir ar fylit in thair saulis be actual syn, suld cum to the well of Penance be contritioun, Confessioun, and satisfactioun, that yare yai may be weschyne with ỹ wattir of grace, quhilk is geuin be dew ministratioun & faithfull resauing of that same sacrament. And of thir wellis of grace ze haue large declaratioun maid to you in the third part of this Catechis, quhilk intraittis of the seuin sacramentis. Sa O christin man & woman, quhen ỹ law of God is declarit to the, heir it nocht in uaine, bot leir the rycht vse of it, and in it, as in ane myrrour behald the face of thi conscience, and efterr you hes sein the gret deformiteis & spottis of thi synnis, incontinent cum to the wellis of grace, that is to say, to the meritis of Christis passioun, quhilk may be applyit to the be the rycht ministratioun of the haly sacramentis. Bot tak tent yat thou cum vnfenzetly. Cum thairfor with trew penance, cum wt ane perfit faith geuin to the promis of God, cum with ane fervent lufe and desyre of thi awin saluatioun, and sa cumand to the well of grace, without dout thou sall resaif grace, quhilk sall wesche thi saule and mak it clein. And this rycht vse of the law may weil be ga-

derit

derit of the wordis of sanct James, sayand thus: Estote factores verbi, non auditores tantū fallentes vosmetipsos, quia si quis auditor est verbi, et non factor, hic comparabitur viro consideranti vultum natiuitatis sue in speculo &c. Be ye doaris of the word, and nocht heiraris only, desaffand your awin selffis, for gif ony heir the word, and do it nocht, he is lyke to a man that behaldis his bodely face in a myrrour, etc. Quhilk auctoritie was set furth to you at length in the end of the prologe. Jaco. 1.

Thirdly, ze suld vse the law as ane spiritual Urinal, for lyk as luking in ane urinal heilis na seiknes, nochttheles, quhen the wattir of a seik wan is lukit in ane urinal the seiknes commonly is knawin, and than remede is socht be sum special Medicin, geuin be sum expert Medicinar. Sa the law or commandis of God heilis na synnar fra the seiknes of syn: Nihil ad perfectum adduxit lex. The law gaif na grace quhairby men mycht be brocht to perfectioun. Nochttheles, as he sais to ye Romanis: Per legem cognitio peccati. Be the law is the knawlege of syn. Quhairfor, quhen we haif knawlege of our spiritual seiknes of syn, be luking in the law as in ane spiritual urynal, than suld we gang with trew penance & fayth till the heuinly medicinar our saluiour Christ, quhilk sais thir wordis of himself: Non est opus valentibus medico, sed male habentibus. Thai that ar stark and hail in thair persone, neidis na medicinar, bot yai yat ar weik and seik neidis a medicinar. Now because that we ar all togiddir in our saule febil, weik, and seik throch concupiscence The exempil of ane urinal. Hebre 7. Roma. iii. Math. 9.

cupiscence & syn, quhilk we may se cleirly in ỹ spiritual urinal of ỹ law, quhat suld we do, bot ẅ trew penance and faith, pas till our Medicinar Jesus Christ, seik fra him the Medicine yat may saif vs and heil all our seiknes, seik fra him the plaster of our saluatioun, yat may heil our woundis, sayand to him ẅ the prophet in ye Psalme: Psal. 40. Sana animam meam, quia peccaui tibi. O Lord heil my saule, for I haif synnit aganis the, quhilk doutles he will do gif we gang to him vnfenzetly, doand the worthi frutis of penance with ane substantial traist and confidence in the meritis of his passioun, quhilk is the only spiritual medicyn of our seik and woundit saulis.

The exempil of the Compas,

Fourtly, ze suld vse the law or commandis of God as the schippar of a schip vsis his compas, for his compas movis nocht nor drywis nocht the schip on the braid & stormy see to gud havin, bot the schippar haiffand a wynd, takis tent to the derectioun of his compas, quhil he cum to ane gud havin. Sa the law of God is till vs ane spiritual compas, for we haifand the prosperous wynd and motionis of the haly spret, blowand in the salis of our vnderstanding and fre will, syne takand gud tent to the derectioun of the law of God, as till our spiritual compas, we may verrai prosperously ẅ ane rycht cours saile to the glorious port and havin of the hevinly Paradise, quhair we sall rest the schip of our nature in perpetual tranquilitte and securitie of bayth bodie and saul. And thus we end

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our declaratioun of the ten commandis, geuin to vs be almychty God, to quhome be gevin al loving and thankis, honour and glore for euir and euir. Amen.

Heir followis the secund part of the Catechis, contenand ane plaine declaratioun of the twelf artiklis of the Crede necessary to be knawin and trowit of all christin men & wemen to thair eternal salvatioun.

The first Cheptour.

THE secund part of this Catechis, giffis instructioun of our christin fayth, quhilk is sa necessary to vs all, that as the Apostil sanct Paule sais: Sine fide autem impossibile est placere deo. Credere enim oportet accedentem ad deum quia est, et inquirentibus se remunerator sit. Hebre. xi. Of the nessessite of our christin faith. Without fayth it is impossible to pleis God, for he that cummis to God mone beleif that God is, and that he is ane rewardar of thame that seikis him. And agane he sais: Omne autem quod non est ex fide peccatum est. Rom. 14. Quhatsaevir is nocht of faith, the same is syn. And as the Prophet Esaie sais: Si non crederitis, non intelligetis. Esaie. 7. Except yat ze beleif ze sall nocht vnderstand. Quhat sall we nocht vnderstand? Trewly thai thingis that belangis to our salvatioun, quhilk we can nocht ken be natural resone, bot allanerly be fayth. Quhairfor S. Paule sais: Animalis autem homo non percipit ea, quæ sunt spiritus dei, stulticia enim est illi, et non potest intelligere. 1 Cor. 2. The natural man (that is, haiffand only the giftis of nature) vnderstandis na thing of the spret of God, it is fulischnes to him. ‡ Quha is the natural

‡ and he can nocht understand.

tural man bot the hail persone of man, with all his resone, cunnyng, will, wit, & powar, sic a man, nocht haifand the faith of haly kirk, quhilk is the gift of the spret of God, can nocht vnderstand how to cum to his salvatioun. And how perelous it is to misken vai thingis, as we declarit to zou in ỹ first prologe, ze may tak exempil of the pepil of Israel, quhen vai wer in wildernes, cumand to ỹ land of promissioun of quhome God sais thus: Ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam. Thai haif nocht knawin my wayis (that is to say, my justice and mercy) to quhome I haif sworne in my wraith, yat is, I determit to execute aganis thame the rigour of my justice, sa that vai sal nocht entir into ony rest in ye land of promissioun, quhilk is the kingdome of hevin. The reasone quhairof sanct Paule schawis in few wordis, saying: Qui ignorat, ignorabitur. He that miskens sall be miskennet. Mening this, gif we will nocht ken Goddis justice and his mercy, offerit to vs in Christ, in tyme of this lyfe, God sall misken vs in the day of extreme jugement. Quhairfor, that ze may pleis God, that ze may vnderstand how to cum to your salvatioun, that ze finally may entir in to ỹ eternal rest of God, promissit unto us in Christ, leir to understand the rewle of your fayth, callit commonly the Crede, compilit and set furth be the haly Apostillis of Jesus Christ, for the common & necessary instructioun of all christin men & wemen. And for the mair plaine understanding of the same Crede, it is to be notit, that faith in haly scripture

Psal. 104.

1 Cor. 14.

Thair is twa kindis of faith.

is

is takin in twa sortis. For doutles thair is ane fayth, quhilk is general, deade and ydil. Also yair is ane fayth, quhilk is special, leiffand and wyrkand. Quhat is general fayth? General fayth is ane gift, quhair throch we ken yat yair is ane trew God, and trewis fermely that all quhatsaeuir is set furth to us of God, other in the haly write, or in the diffinitionis of general counsellis representand the universal kirk, gaderit in the haly spirit is sa trew, that na thing can be trewar, suppose thai excede the capacite of natural reasone, because that the haly spret, quhilk is giffar of the scripture, and techear of haly kirk, is the spret of veritie. Is this general faith, be the quhilk we trow yair is ane god, sufficient for our salvatioun. Undoutand it is nocht sufficient, for mony Gentillis, specially Philosophouris be the sycht & knawlege of the creatouris had a part of this general faith, and come to ỹ knawlege of ane trew god, his eternal powar & divinitie, bot because thai wald nocht thank him, glorify and serve him, as yair God, thair knawlege was deade, ydil and vayne, and swa thai vanissit away in thair mynd be ydolatrie and othir abhominabil synnis, and sa thai perischit, as it is declarit in the first to the Romanis. Also mony euil christin men and wemen beleiffis be this general fayth as the kirk dois, bot because thai want the special faith yat wyrkis be leiffand cheritie, thai can nocht be saiffit. Of quhome we may verifie the wordis of sanct Paule

Anegeneral faith.

Roma. 1.

Titum 1.

Paule, sayand thus: Confitentur se nosce deum, factis autem negant. Thai saie thai knaw God, bot thai deny him with thair deidis. Wairovir as sanct James sais: Demones credunt & contremescunt. The devillis trouis yat yair is ane God, & for feir of his terribil jugement thai tremyl. Sa thou seis that it is nocht sufficient to beleif, that thair is ane God eternal, and that all spokin of him in haly write, is trew, because it is bot ane general faith, common to gud men and euil men, to men & deuillis, al kennis perfitly that God can nocht mak ane lesing. Jace. 2.

Quhat is the special and quick faith, quhilk is in all gud christin men and wemen? It standis in thre pointis. The first is before said, to trow that thair is ane God, and yat all the historeis writtin of God in haly write, is trew as that he is ane God in substance and thre in personis, that the same blissit Trinite is makar of heuin and erd, & of all creatouris visibil and invisibil, yat he hais gevin to us be handis of Moyses the ten commandis, to keip under the paine of eternal damnatioun, with al othir historeis in the haly write, other in detestatioun of syn or in commendatioun of vertew. Secund, because we ar brekaris of the law, we suld be knawlege of the same faith, feir all the comminationis, schoringis or bostingis, quhilk God makis in the scripture aganis the transgressouris of the law, thinkand that thai ar maid agane ilkane of us in special. Thirdly, we throw feir of God beginnand to repent our self for our synnis, suld hoip to optene the mercy & grace, quhilk God promissis in Christ Anespecial faith.

to al & sundry faithful & penitent men & wemen. Brevely, to commit ourself hailely to God, to put our hail traist and confidence in his help, defence, gudnes & gracious prouisioun in all our necessiteis, perellis, dangeris, mistaris, infirmiteis, in all forsakand our awin will, and with obediens commit all to the gracious will of God. Dani. 6. and 14. Siclyk faith had Daniel, quhen he was put in the cave amang the Lyonis. Dani. xiii. Siclyk faith had Susanna, quhen sche was vnjustly condamnit Jonas. 2. to the deade. Siclyk faith had Jonas, quhen he was thre dais and thre nychtis in the wame of the Quhail. Siclyk faith had the thre children, Dani. iii. callit Ananias, Azarias and Misael, quhen yai wer cassin into the byrnand fornace. This is the special faith of ane trew christin man, quhilk standis in the general faith afore rehersit and in sure confidence and hoip of Goddis mercy. Gala. iii. This faith obtenis to vs the abundant grace of the haly spret, quhilk pouris into our hartis ye trew lufe of God and of our nychtbour. This is the faith special, leiffand and wyrkand, that is sa mekil commendit of our saluiour in the euangil, and of sanct Paule in his epistillis. This is the faith yat justifeis a christin man according as sanct Paule sais to the Romanis: Justicarum Roma. 5. ergo ex fide pacem habemus ad deum. We being justifyit be faith, hais peace in our conscience with God. This is the faith that makis vs the barnis of God, according as sanct Paul sais to

the

the Galathianis: Omnes enim filii dei estis per fidem, que est in Christo Jesu. Ze ar all the sonnis of God be faith, quhilk is in Christ Jesu. This is the faith that ouircummis the warld, according as sanct Johne sais in his first epistil: Hec est victoria, qui vincit mundum, fides vestra. Faith is the vertew, quhair throch ze get victorie and ouercummis the warld. This is the faith that ouercummis the flesche, as sanct Paule sais to the Ephesianis: In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere. In all thingis tak ze hald of the buklar of faith, quhairwith ze may slokkin the fyrie dartis of the wyckit spret. This is the faith that ouercummis the deuil as sanct Peter sais: Fratres sobrii estote et vigilate, quia aduersarius vester diabolus, tanquam leo rugiens circuit, querens quem devoret. Cui resistite fortes in fide. Brethir be sober and walk, for your aduersarie the deuil gangis about lyk a rampand Lyone seikand quhome he may swallie. Quhome resist stedfastely in faith. This is the faith quhairwith the rychteous man leiffis, as it is writtin: Justus autem ex fide viuit. The rychteous man leiffis throch his faith. This faith is alwayis ionit with hoip and cheritie, and werkis throw lufe. This faith comfortis vs in all our adversiteis, and causes vs to haif euirmair this worde

Gala. iii.

1 Joan. 5.

Ephe. 6.

1. Petri. v.

Roma. 1.

Roma. 8. in our mouth: Si deus pro nobis, quis contra nos. Gyf God be with us, quha can be aganis us? And also this word: Non sunt condignæ passiones huius temporis ad futuram gloriam, que revelabitur in nobis. The trubillis of this tyme, ar nocht worthi of the glore that sall be schawin apon us. Quhair this faith is nocht present, gud werkis can nocht help to salvatioun. Quhair yis faith (quhilk is nevir with out gud werkis) is present, all thingis cummis to our weil. Noder will God almychty thoile ony thing to cum to man or woman haiffand this faith, bot that he kennis is profitabil to him, suppose we ken it nocht, say that: Sive viuimus, sive morimur, domini sumus. Quhiddir we leif or dee, we ar the Lordis For thame that ar simpil & unleirit, the Crede may be devidit in thre partis, eftir the thre personis in ane godheid. Quhairof the first is of God the father, and schawis our creatioun. The secund is of God the sone, and declaris our redemptioun. The third is of God the haly spret exponand our sanctificatioun. As we mycht confesse our faith in few wordis. I beleif in God the Father, quhilk hais create and maid me. I beleif in God the Sonne quhilk hais redemit me. I beleif in God the haly spret, quhilk daily sanctifyis me, ane God and thre personis, allutterly of ane nature, substance, powar, wisdome, gudnes, majestie and eternitie.

The divisioun of the Crede.

The

The secund Cheptour.

THE FIRST artikil of the Crede schawis the Fatheris Godheid, will and work, quhair thou sais I beleif or I traist in God the father almychty maker of hevin and erd. In declaratioun of thir artikillis, first ze sall heir a schort expositioun of all the wordis contenit in this same artikil, syn we sal colleck brevelie the soume and the sentence of the same artikil. Last of all out of the samyn we sall gadder certane moral lessones to your spiritual edificatioun.

I. Quhi sais thou in the beginning of the Crede I beleve, spekand in ye singular nowmer? To signifie and declare that ilkane of us suld haif in our awin hart ane special faith in God. For trewly it is nocht sufficient to the for thi salvatioun, that sanct Petir and sanct Paule with the laif of the sanctis of hevin, had ane special faith in God almychty, the Father, the Sonne, & the haly spret, thre persones and a God, sa yat thou may saie with sanct Paule: In fide viuo filii dei, qui delexit me, et tradidit semetipsum pro me. I leive in the faith of the sonne of God, quhilk hais luffit me, and gaif himself for me. And than may our salviour say to the: Fides tua te saluum fecit. Thi faith hais maid the saif. And agane: Sicut credidisti, fiat tibi. According to thi faith, sa be it done to the.

Ilkane christin man and woman suld haif in thair awin self a special faith.

Gala. 9.

Math. 9.

Math. 8.

Beleive

Beleive or trow. Quhy sais thou this secund word, beleive or trow, sayand, I beleive or trow, mair than this word, I see or I vnderstand perfitly? Trewly to schaw plainely that thir twelf artikillis of ȳ Crede, can nocht be comprehendit be natural reasone, bot allanerly be faith, according as it is said: Nisi credideritis, non intelligetis. Except ze beleive, ze sall nocht vnderstand. Thairfor we suld eftir sanct Paulis counsel: Captivare intellectum in obsequium Christi. Put your natural reasone in presone, that we may serve our saluiour Christ with ane trew faith, giffand ferme credite to his haly word.

The artikillis of ye Crede can nocht be coprehendit be natural reasone.

Esaie. 7. 2.Cor. 10.

In. Quhy sais thou this third word In, sayand, I beleive in God? Thou sais nocht in this first artikil, I beleif thair is ane God, or I beleive God, bot thou sais thus: I beleive in God. Uerailly thou sais swa, declarand thi self to haif that singular and special faith, quhilk God requiris of vs all. For as we tauld you afore, it is nocht sufficient to the for thi saluatioun, to beleive that thair is ane trew and verai God, or to beleif God, yat is to say, to beleif all ȳ wordis of God to be trew, bot thou suld beleif in God, yat is traist in him with lufe & obediens, quhilk beleif we declarit to you at lenth afore. And O christin man tak tent, that thou haif alwayis this beleif in God, quhilk is requirit of the expresly be our saluiour, sayand: Creditis in deum et in me credite. Ze beleif in God, beleif also in me. And agane he sais in ane othir place: Hoc

To trow in God, provis to ye special faith of a christin man.

Joan. xiv. Joan. 6.

est

est, opus die, vt credatis in illum, quem misit ille. This is ȳ wark that God requiris of you to beleive in him, quhome the father hais send, that is, the sonne of God, quhom the father hes send to vs be his blis= sit incarnatioun.

God. Quhat vnderstandis thou be this word God. Trewly it is difficil, ze and impossibil to de= clare perfitly and hailely the significatioun & diffini= tioun of this worde God. Sum vnderstanding of it we haif giffin to vs in haly scripture, quhilk we sall schaw to you brevely and plainely. Thair is in haly writ sumtyme mencioun maid of thame yat ar callit goddis, allanerly be fals nominatioun and vsurpatiouns, a certane proud kingis, also devillis throch pride vsurpit to be callit God, and certane pepil afore the incarnatioun of Christ, blindit with errour & infidelitie, callit and tuk thame as goddes. Goddis be fals no= minatioun and unjust usurpa= tioun.

It is writtin in the Psalme: Omnes diligentium de= monia. All the goddis of the Gentilis was devillis. Psal. 96. 5.

Sumtyme in the scripture, certane men ar callit goddis, allanerly be participatioun of Goddis auc= toritie, and sa was in the auld law, Jugis and Kingis, callit goddis, because thai ar rewlaris of the pepil in Goddis steid, and hais the execu= tioun of justice giffin to thame of God. Sa it is writtin in the buke of Exodi: Diis non detrahes. Exod. 22. Thou sall nocht speik euil of the goddis, that is to say, of ye Preistis, Princis, & Jugis. Sumtyme men was callit Goddis be participatioun of special grace, and of prophesie or preisthed, of quhome it is Gods be participatioun of Gods auctoritie.

Goddis be partici= patioun of Gods grace.

Psal. 81. is writtin in the Psalme: Ego dixi dii estis, et filii excelsi omnes. I haif said that ze ar goddis, & all ze ar sonnis of the heast. Bot verailly and properly thair is na goddis bot ane be trew godheid & veray natural propertie of God, of quhome it is writtin: Audi Israel deus noster, deus vnus est. Heir Israel, Deut. 6. our God is bot ane God. Gyf thou wald haif sum knawlege of thi god, quhat he is. First thou mone beleive that he is ane spiritual substance: Spiritus Joan. 4. est deus, God is ane spret, that is to say, a spiritual substance, nocht maid of body and saule as man is, bot he is incorporal, immaterial, & a simple substance nocht maid of partis. God is eternal without beginning and without ending. God is all gudnes, in him is omnipotent strenth, powar and na waiknes, in him is unspeikabil wisdome, & na kind of ignorance in him is infinite gudnes, & na kind of evil in him is infinite rychteousnes, and na kind of iniquitie, in him is infinite mercy, and na kind of crudelitie, in him is infinite rychis, and na kind of povertie, in him is helth & lyfe, and na kind of seiknes or mortalitie. Brevely in him is infinite glore, joy and blisse, and na kind of miserie, in him is eternal lufe, and na kind of malice, and all thir properteis of God ar nocht to him accidentis, yat is to say, put to him, or gevin to him, bot yai ar all togiddir, nocht ellis bot his awin veray substance, nature and godheid. This is the ineffabil, and incomprehensibil God, of quhom thou sais thus: I beleif into God. And gyf thou desyre largear declaratioun of thi Lord god, seik in the declaratioun of the first com-

Sum knawlege is gevin to us of the maist exellent majestie of our eternal God.

mand

mand, in the beginning of the fourt Theptour.

Father. Quhy callis thow God almychty father? Trewly I suld call him father of the secund persone in the Trinitie our salviour Jesus Christ, quhilk is natural sonne of him, of the same nature, substance and godheid, with the father, as it sall be schawin to yow in the secund artikil. Nairouir I may baldly call him father of my awin self, nocht be natural generatioun, bot be the grace of adoptioun, he hais maid him self my father, quhairin he hais gevin to us infinite consolatioun and comfort. Gret is the haip and traist, quhilk the sonne hais to his natural father, kennand weil that his father luffis him hartly, and to his powar will defend him fra all evil, & provide to him al gud, bot and we compair the lufe, the cuir and provisioun, quhilk our natural father hais to us, to the lufe, cuir and providens, quhilk our hevinly father hais to us, it will seem to be na thing ellis bot a litil schadow, of the providens, gudness, & cuir of God. The natural father wald faine help his sonnis, provide gret leivingis for thame, ze mak thame Lordis and princis, gif it lay in his powar, bot his powar answeris nocht to his will, he hais na powar to provide for thame, sa mekil as his hart desyris. Bot our hevinly father almychty God, nocht only he will help and provide for us, bot also he hais mycht and powar to help us, and in deid defend us, helpis us, and providis all gud for us, mair or lesse according

Al faithful and gud men and wemen ar sonnes or barnes of God be the grace of adoptioun.

as his wisdome thinkis expedient to our weil.
Math. 6. Thairfor our saluiour sais: Dico vobis, ne solliciti sitis anime vestre, quid manducatis, neque corpori vestro, quid induamini, Nonne anima plus est quam esca, et corpus plusquam vestimentum &c. I say to yow, be ze nocht careful for your lyfe, quhat ze sall eit, or quhat ze sall drink, nor zit for your body, quhat ze sall putt on, is nocht the lyfe mair worthi than ȳ meit, & the body mair worthi than clething. Behald the foulis of the aire, for thai saw nocht, thai schier nocht, nor zit gaderis in ony thingis in the barnis, and zit your hevinly father feidis yame. Ar ye nocht mekil bettir than thai. And eftir he sais thus: Thairfor tak na thocht sayand: Quhat sall we eit, or quhat sall we drink, or quhair with sal we be cled? For your hevinly father knawis, that ze have neid of all thir thingis. Seik first the kingdome of God, and the rychteousnes thairof, sa sall all thir thingis be ministerit to you. Sanct Peter also
1 Petri v. exhortis us to the same effeck, sayand: Omnem sollicitudinem vestram projicientes in eum, quoniam ipsi est cura de vobis. Cast all your cure on him, for he caris for yow. And the Prophet sais
Psal. 54. in the Psalme: Jacta super dominum curam tuam, et ipse te enutriet. Cast all thi thocht and care on our Lord, and he sal nurisch the. Thus christin man thou suld be sicker, that gif thou with ane leivand faith put all thi confidence and traist in God, he will be to the a luffand father and provide

vide all gud to the, as he thinkis expedient to thi weil.

Almychty. Certane gret kingis and Emperouris, ar callet mychty Kingis and mychty Emperouris. The angels of hevin may be callet potent and mychty, bot na creature of hevin or erde nor under the erd may be callet omnipotent or almychty, that is to say, that hais all powar and mycht, sa God allanerly is omnipotent and almychty as the Prophet beris witness in the Psalme: Deus noster in cœlo, omnia quecunque voluit, fecit. Our God in hevin hais doine and wrocht all thingis quhatsumevir he wald do. Sa quhen he spak of Abraam, he callit himself almychty, sayand: Ego Deus omnipotens. I am the almychty God. And trewly christin pepil, to beleive that God is omnipotent and almychty, is the ground, strenth and foundation of all the laif of the artikillis of the faith. For gif ony man wald think or say, how is it possibil that ane puir virgin may consaif and beir a barne without the seid of man? How is it possibil that al we mone ryse fra ye dede to lyfe agane, ilkane man in his awin bodie on the lattir day? How is it possibil that the precious bodie and blud of our salviour Christ Jesus, now sittand at the rycht hand of his father in hevin, may be really and corporally present in the sacrament of the Altar? Till all thir questionis and all siclyke concernyng the artikillis of our faith we

God only is almychty.

Psal. 113.

Gene. 17.

The fundatioun and grund of all our faith is to trow syckirly that God is almychtie.

suld answeir with the wordis of this first artikil sayand, I trow in God almychty, to quhome all thingis is possibil, and na thing is impossibil, according as the Angel Gabriel said to the glorious virgin Mari: Non est impossibile apud deum omne verbum. Thair is na word or na thing impossibil to God. And quhy? For he is almychty, his powar is infinite, quhilk he schawit plainly in the creatioun of hevin & erde. Than seand that the powar of God is infinite and incomprehensibil of man be natural reasone, thai schaw thame self to be gret fuilis and in a maner infidelis wantand ỹ faith of vis first artikil, quhilk speris ony siclyke questionis, how may God do this thing or that thing quhilk he hais spokin: It may and suld be sufficient, that as our Lord God be his infinite powar, hais creat and maid hevin and erde and all creaturis thairin, sa be the same infinite powar he may fulfil and bring to passe all that he sais, suppose it exceid the capacitie of mannis wit and reasone.

Luce. 1.

Yai trow nocht fermely that God is almychty, quhilk denyes the body and blude of our salviour to be corporalli present in the haly sacrament of the Altar.

Maker of hevin and erd of nocht. As we said to you afore, the almychty powar of God was plainely schawin in the creatioun of hevin and erd, quhilk God maid of na thing. And heir we suld consider the gret difference betwix the wyrking of man, and the wyrking of God. Ane craftis man can nocht wyrk his werk except yat he have sum mater to mak his wark of. Ane Tailyeour can nocht mak ane garment, bot of clayth

clayth. A Masone can nocht byg ane wall, bot of Lyme and stane. A Wright can nocht mak the ruif of ane house bot of tymmer, and sa furth. Bot almychty God maid hevin and erd and all creaturis thairin, of na thing, quhilk he did be his almychty powar. Sa Moyses beiris witnes sayand: In principio creavit Deus coelum et terram. Gene. 1. God in the beginning, maid of na thing hevin and erde. And the Prophet syngis in the Psalme: Adiutorium nostrum in nomine domini, qui fecit cœlum et terram. Psal. 123 Our help is in the name of the Lord, quhilk maid hevin and erde. Now thairfor, O christin man, thou sal leir the treu signification of this worde creatioun, it betakins nocht allanerly making of hevin and erde with all creatouris of nocht as we said afore, bot also it betakins continual and perpetual conservatioun, gubernatioun, and prouisioun of al creatouris. God forbid that we ymagein God to be ane makar of his workis, as man is a werkar of his werkis. Quhen a warkman hais maid a house, he passis fra it, and takis na cuir of it. Syclike it is of all othir warkmen concerning thair wark, bot God almychty hais sa maid of na thing all his creaturis, that also continually he conservis and keipis thame in yair being, he governeis yame & gydis yame, in samekil yat gif he wald take away fra his creatouris his continual & daily conseruatioun, bot a moment of ane hour, all wall fall to na thing

Thairfore our saluiour sais in the euangil of sanct Joan. v. Johne: Pater meus vsque, modo operatur et ego operor. My father hitherto wyrkis be conservatioun of his creatouris, and I wyrk also with him.

The third Cheptour.

Ye soume of this first artikil.

THE sentence of the first artikil of the Crede is this. I trow nocht allanerly that God is, or that the haly writ sais of God is trew, bot I feirand the jugement of God for trangressioun of the law & repentand the same, puttis all my traist & hoip of my salvatioun into ane verai God, quhilk is father to all his creatouris, luffis thame & dois evir all gud to thame, conservis and keipis thame mychtfully, disponis & ordouris thame wisely, providis for thame gratiously. And anent myself, I dout nocht bot he favours and luffis me, for als mekil as yat he of his awin godnes hes gevin me al gud, quhatsaevir I haif or knaw, he keipis me al tyme and tyde, and defendis me nycht and day fra all euil and peril, that my fayis in bodie or in saule wald do to me, or ony othir creatour. And that he wil without dout, fulfyl his promise of mercy to me for his awin faithfulness, I doand dew penance, & haiffand a leiffand & quick faith in him. And this I traist surely he may do, for he is almychty. Thair is na creature yat may resist to his wil, for he is makar of hevin and erd & all creatouris thairin. And I grant to, yat he is my makar and hais gevin me bodie and saule, and kepis yame evir, and my lyfe, my

my wit, my resone and al my membris. I grant he giffis me meit and drink, cleithing, house and harbarie, gyrs, corne, and cattal, wyfe and barnis and othir gud. I grant also he garris al his creatouris mak service to me, the Sonne and Mone, nycht & day, fyre, aire, watter and erd, fische, foulis & bestis, and al yat growis on the ground. Thairfor, quhat evir I am, quhateuir I may, quhateuir I haif be hevin and erd, he giffis it to me.

Morall lessonis of vertew gaderit of the first artikil.

Fiest, quhen we beleive with our hart, and confessis with our mouth this first artikil, I beleive in God father almychty, makar of hevin and erde, we ar direckit to the trew knawlege of the maiestie of God. For this is a general rule, ilkane makar is mair excellent, than is the work. God almychty is the makar of hevin & erd & al thingis contenit yairin, quharfore he is mair excellent than all the creatouris of the warld. This is declarit in the buke of wisdome thus: Qvorum et si specie delectati deos putauerunt, sciant quanto his dominator eorum speciosior est, spiciei enim generator hec omnia constituit. Aut si virtutem et opera eorum mirati sunt, intelligant ab illis, quoniam qui hec fecit fortior est illis. A magnitudine enim speciei, et creature cognoscibiliter poterit creator, horum videri. Suppose the Gentilis, haiffand plesour in certane creaturis fairnes, had opinioun yat yai wer goddis, zit thai suld haif kend, that the Lord and rewlar of yame is fairar than thai all, for he that is makar of all fairnes maid them. Or gif thai mervalit at the gret powar and werkis of the creatouris, thai suld haif

A lessone to ken God's maiestie Sapi. xiii.

understand be yame, yat be quhilk maid yame is starker than thai all, for be the gretnes, fairnes and gudnes of ye creatouris, the makar of yame may be persaivit with plaine knawlege. Thus we may cum to sum knawlege of gods majestie, powar, wisdome, and gudnes, be faith of this first artikil. Secundly, this artikil leiris us to gife perpetual thankis to God, for quhatsaevir we haif other fra hevin or erde, or ony creatour vairin, the same is gevin us of God. According as sanct Paule sais: Quid habes quod non accepisti? Quhat hais thou, quhilk thou hais nocht resaivit? And in ỹ psalme: Dni est terra & plenitudo eius. The erde is the Lordis and all contenit in it, the round world and all that inhabit in it. Thairfor we suld ever gife thankis to God for all his giftis, sayand with the prophet in the psalme: Benedic anima mea domino et omnia que intra me sunt nomini sancto eius. Benedic anima mea domino, et noli oblivisci omnes retributiones eius. Loive thou the Lord O my saule, and all that is within me loive his haly name, loive thou the Lord my saule, and forget nocht his benefitis. Thirdly, be faith of this artikil, we ar inducit to haif paciens in al adversiteis. Suppose all creatouris ar maid of God. and sa gud in yair nature resaivit of God, zit gif in only thing thai noy us, or inferris ony payne to us, we suld beleif that the same payne cumis to us be the hand of God, bot nocht the synne of evil

A lessone to gife thankis to God.

1 Cor. 4.

Psal. 23.

Psal. 102.

A lessone to haif pacience.

evil men, quhilk puttis the payne to us. Thairfor, sais the Prophet Amos: Si erit malum in civitate quod dominus non fecerit? Amos iii. Is thair ony evil in the citie, quhilk the Lord makis nocht? As he mycht say, thair is na evil of payne or trubil in the pepil, bot it cummis be the send of God, according as he sais be ȳ Prophet Esaie: Ego dominus et non alter, formans lucem et creans tenebras, faciens pacem et creans malum, ego dominus feciens omnia hec. Esaie 45. I am the Lord and na othir bot I, quhilk makis lycht and myrknes, quhilk makis peace and also makis evil, understand be this word evil, battal, weir, and all maner of adversitie and temporal trubil, for punisioun of syn, as sanct Hierome sais upon Amos. Bot it is callit evil, because it semys evil to yame yat tholis it. Hiero. sup Amos. Now seand ȳ al evil of payne, troubil and adversitie, cummis be the send of God, other for our correctioun, probatioun or punissioun, we suld haif pacience in all adversities, sayand with Job: Si bona suscepimus de manu domini, mala autem quare non sustineamus? Job. 2. Gyf we haif resaivit prosperitie fra the hand of the Lord, quhy suld we nocht thoil the evil of adversitie? Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum. Job. i. The Lord hes gevin us our prosperitie, the Lord hais takin it away fra us, as it hais plesit the Lord, sa be it doine, blissit be the name of the Lord.

Fourtly

A lessone to use all creatouris weil.

Fourtly, be the faith of this same artikil we suld leir to haif the rycht use of all creatouris, quhilk is to use thame to that effeck & purpose, quhair to thai ar creat of God. And gif ze wald speir, to quhat use was the creatouris maid of God? The wisman answeris sayand: Uniuersa proter semetipsum operatus est dominus. Our Lord God hes wrocht and maid all creatouris for his awin self, that is to say, for his awin glore that all creatouris suld glorifie & magnifie him according to thair powar and maner.

Pro. xvii.

Secund, thai wer maid for our service and profite according as Moyses speikis of the Sonne and Mone and sternis, in the buke of Deuteronomii: Que fecit dominus deus tuus, in ministerium cunctis gentibus. Thi Lord God sais Moyses hais maid thame all to the service of all pepil. And the prophet sais in ỹ psalme: Omnia subiecisti, subpedibus eius. Thou hais gud Lord (sais the prophet) subjeckit all thingis under the feit of man, that is to say, to the service and profite of man. We suld thairfor use all creatouris to the glore of God, quhilk we do quhen we use thame to the pleasure of God. Alsua we suld use thame to our awn profite, sa that quhen we use thame we comit na syn. Swa, quhatsaevir thou hais, wisedome, cunning, fairnes, strenth, or ony warldly geir, use them all to the plesour of God, and sa thou usis thame to thine awin profit. To God thairfor be al loving and thankis, honour and glore for evir and evir. Amen.

Deut. 4.

Psal. 8.

☞ The secund artikil. ☜

The

The iiii. Cheptour.

ET IN IESVM CHRISTVM filium eius vnicum dominum nostrum. Heir begynnis the secund part of our crede, quhilk concernis, the faith yat we suld haif in the secund persone in Trinitie, beleivand fermely that he is bayth God and man. And this part of our crede contenis sevin artikils, the first is I trow in Jesus Christ his only sonne our Lord. The secund, I trow yat Jesus Christ was consaivit be the haly spret, and was borne of the virgin Marie. The third, I trow yat Jesus Christ tholit his passioun under Poncius Pylatus, was crucifyit, dead & bereit. The fourt, I trow that Jesus Christ descendit to the hel. The fift, I trow that Jesus Christ raise fra deade to lyfe the third day. The sart, I trow that Jesus Christ ascendit to the hevins, & sittis at the rycht hand of God the father almychty. The sevint, I trow that Jesus Christ sall cum fra hevin to juge the quick and the deade. Thir sevin artikillis expremis to us the trew faith quhilk we aucht till our salviour Jesus Christ in our hartis, and to confesse tham with our mouth quhen neid is, for as our salviour sais: Que credit in filium, habet vitam eternam, qui autem incredulus est filio, non videbit vitam, sed ira Dei manet super eum. Quhasa beleivis in the sonne, hais eternal lyfe, he that beleivis nocht in the sonne, sal nocht see lyfe, bot the wraith of God abydis apon him.

sevin artikilles of the crede.

Joan. iii

gyf

Gyf thou wil knaw how profitabil this faith is heir quhat sanct Paule sais to the Romanis: Quia
Roma. 10 si confitearis in ore tuo dominum Jesum, et in corde tuo credideris, quod deus illum suscitauit a mortuis, saluus eris. Gyf thou confessis Jesus with thi mouth that he is the Lord, and trowis with thine hart, yat God hais raisit him fra the dede, thou sal be saiffit. That is to say, gif thou beleive with ane trew faith yat werkis be lufe, yat Jesus Christ is bayth God and man, & yat he deit for our redemptioun, & raise up agane fra the dede the third day, be the mycht of God, thou sall be saiffit be eternal salvatioun. Sen swa is (O christin man) that thi salvation eternal, standis in the trew and perfite faith of our salviour Jesus Christ, I exhort you to tak gud tent to the exposition of yir sevin artikillis, quhilk as we said, pertenis till our salviour Jesus Christ.

IESVS. For the plaine intelligens of this artikil, ye mone understand four wordis. The first is yis word Jesus, the propir name of our salviour, a name sa excellent & of sa hie maiestie, yat as sanct
Philip. 2. Paule sais: In nomine Jesu, omne genu flectatur, cœlestium terrestrium et infernorum. In the name of Jesus, all kneis suld bow, of hevinly creatouris, of erdly, & of hell. This name Jesus is a Hebrew word, & be interpretatioun is as mekil to say in the Latin toung as salvator, & in our Scottis speche, ane salviour. And efter quhat maner he is our salviour, the halye Angel declarit to Joseph sayand: Vocabis nomen eius Jesum, ipse enim saluum faciet populum suum a peccatis eorum. Thow sal call his

name

name Jesus, for he sal saif his pepil fra yair synnis. Quhat is syn? Syn is ỳ transgressioun of Gods command, yat fylis & blekkis our saulis. Syn bringis us in bondage & thirldome of the devil, syn causes us to incurre the offence and indignatioun of God. Be syn we deserve the paynis eternal of hel. Fynally, throch syn we ar at God's horne & banassit the kingdome of hevin. Fra thir gret dangaris & misereis of syn, nother can Angel of hevin nor man in erde deliver and saif us. Only Jesus the natural sonne of God may saif us, be the meritis of his blissit incarnatioun, of his maist haly conversatioun and painful passioun. Thairfor he sais ỳ he sal saif his pepil fra thair synnis. And gif thou speir quha is his pepil, quhome he saiffis fra yair synnis? Trewly thai men and wemen, to quhome the vertew and meritis of Christis passioun is applyit be faith, that wyrkis be cheritie and the haly sacramentis, thai ar the pepil of Jesus, and thame wyll Jesus deliver fra thair synnis. Quhairfor (O christin man) have evirmair in thi mynd a quick remembrance of this haly name Jesus, have evir in thi hart fervent lufe to this haly name Jesus, have Jesus prentit in thi hart sa deiply and sa constantly, that na thocht or lufe of this warld put it away. Thou may tak exempil of that haly man Ignatius, quhilk had sa fervent a lufe to this name Jesus that he said to the tyrand, that Jesus was prentit in his hart. Quhen Ignatius was slayne, the tyrand causit the hart of Ignatius to be oppinnit & sa fonde that miraculously this name Jesus was writtin in his

hart

writtin in his hart with goldin letteris. Quhairto suld we be plist in yis matter? The mair yat a trew christin man or woman understandis and consideris the gret vertew and hie maiestie of this blissit name Jesus, the mair sall he grow in Faith, Hoip, and Cheritie, ever mair haiffand in his mynd yir words:

Acts. 4. Non est aliud nomen sub cœlo datum hominibus, in quo oportet nos saluos fieri. Thair is na other name under hevin gevin to men, in quhome we mone be saivit, bot allanerly be the name of Jesus.

Christ. The secund word heir to be notit, is yis word Christus, quhilk be interpretatioun is callit unctit. And this word Christ betakins the dignitie and maist excellent office of our salviour Christ.

Exo. 29. 1 Reg. xvi 3 Regu. 1. In the auld law, priestis was unctit, as it is writtin in ỹ buke of Exodi. Also kingis was unctit, as we have mentioun maid of king David, and of Salomon. Quhy was Bischoppis & preistis unctit?

Yis word Christ betakins the maist excellentdignitie and office of our salviour, quhairby he is our hede king and hede bischop.

To signifie yair haly office gevin to yame of God, quhilk thai can nocht worthily and perfitly execute, without the special grace of God. The office of a priest & Byschop is nocht to leive in idilnes, nocht to leive in fornicatioun and huirdome, nocht to be occupeit in halking & hunting, bot to leive ane haly lyfe, chaist in body and sauil, to pray to God for the pepil, to offer giftis & sacrifice to God for the pepil, to preche the word of God to the pepil, and lyk lanternis of lycht to gife exempil to haly lyfe to the pepil, quhow thai suld contemne all inordinat lufe of carnal plesour, of warldly geir, & teporal dignitie and to leive a christin lyfe to the plesour of God.

Kingis

kingis lykwais was unctit to signifie thair excellent dignitie and office. Quhilk is to rewil ȳ pepil be executioun of trew justice, to defende his pepil fra thair enemyis, to cherisch gud men, and to punis and dant evil men. And trewly our salviour Jesus, may weil be callit Christ yat is to say, unctit, nocht with material ule, bot with ye spret and maist abundant grace, quhilk God gaif to him, mair excellant and mair abundantly, than was gevin to all creatouris that evir was, is or sal be. For as sanct Johne the Baptist sais: Non ad mensuram dat deus spiritum? God gaif nocht his spret to our salviour Jesus efter mesour, bot abone all mesour. Thus our salviour was unctit spiritually, to be ane Priest and ane King. Quhou was he ane Bischop or a Priest? For he techit us the treu word of God, he prayit & prayis daily for us to the father of hevin, he gaif us exempil of all uertew and perfectioun, he offerit his awin precious bodie apon the altar of the Crosse, as ane plesand sacrifice to the father of hevin, for our redemptioun and eternal salvatioun. Mairouir, he is king of all kingis and Lord of all Lordis, to quhome was given all powar bayth in hevin & erde, he hais auctoritie to rewle his realme, that is to say, all christin men & wemen, to defend thame fra thair enemies, to reward all gud men, and punis all evil men, quhilk he sall do perfitly apon the lattar day, and dois daily with weir, pest, and hungir, gif ȝe wald tak tent to it. Thus christin pepil, evirmair haif in your mynd thir twa haly wordis, Jesus, Christus, for thai ar full of all consolatioun and comfort.

Joan. iii.

Apoca. 19.

His

His only sonne. Quhy sais thou in this artikil I believe in Jesus Christ the only sonne of God? Ar nocht we all, that beleivis in Christ Jesus with ane trew and leiffand faith, the sonnis of God: as it
Joan. i. is said: Dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. He hais gevin powar to thame to be sonnis of God, quhilk beleivis in his name. And alsa sanct Paule sais: Omnes enim filii
Gala. iii. dei estis per fidem, que est in Christo Jesu. Ze ar al the sonnis of God be faith, quhilk ze have in Christ Jesu. Now sen it is swa, yat al gud christin men be leiffand faith in Christ Jesu ar the sonnis of God quhi sais you in yis artikil, I beleive in Jesus Christ the only sonne of God! Trewly we all say swa in this artikil, believand with our hart and confessand with our mouth, that our saluiour Jesus Christ is the only natural sonne of God nocht maid, bot gottin eternally of the verrai substance of God the father, consubstancial with the father, God of God, lycht of lycht, trew God of trew God, quhais eternal generatioun and byrth, personal distinctioun, consubstancial nature of Godheide, equalle powar, & everlastand maiestie with the father, is declarit be the evangilist sanct Johne in the beginning of his
Joan. i. evangil, sayand thus: In principio erat verbum etc. And as for al trew christin men and wemen, quhilk beleivis in Christ Jesu with ane special faith thai wyrkis be lufe, ar the sonnis of God, nocht be natural generatioun, bot allanerly be faith, grace, and adoptioun, for als mekil as almychty god the eternal father for the lufe & meritis of his natural sonne

our

our salviour Jesus Christ, hais forgevin us al our synnis, taking us to his favour, & maid us participant of his eternal kingdome, with Christ Jesu his natural sonne, as sanct Paule declaris to the Romans, sayand: Ipse enim spiritus testimonium reddit spiritui nostro, quod sumos filii dei. The haly spret beris witnes till our sperit, that we ar ye sonnis of God. How beris the haly spreit witnes till our spreit, yat we ar the sonnis of God? Trewly be lufe and cheritie, quhen we have a lufe to the commandis of God, & content to fulfil thame with joy & blythnes, principally for the lufe of God, sic a perfit lufe and spiritual affectioun declaris till our conscience that we ar ỳ sonnis of God be adoptioun. Than it followis: Si filii et heredes, heredes quidem dei, coheredes autem Christi. Gyf we be sonnis we ar also here- Roma. 8.
touris, heretouris I say of God and participant of the eternal heretage with Jesus Christ.

Our Lord. Quhy sais thou in this artikil that Jesus Christ is our Lord? Uerraily he is our Lord and we ar his possessioun be double rycht. First be the rycht of creatioun, he hais creat and maid us, we ar his awin handwark, he has gevin us our body and our saule and all the gud that we have. Secund, he is our Lord be the rycht of redemptioun, for quhen we war in the thirldome of syn, the devil, and hell, he redemit us with his awin precious blude, sa that we ar nocht our awin servandis

bot we suld be his servandis to serve him as our Lord and maister. Sa he said to his Apostillis:

Joan xiii. Vos vocatis me magister et domine, bene dicitis, sum etenim. Ze call me maister and Lord, ze say weil, I am swa. Bot tak tent how he requiris of us agane to follow his exempil in meiknes, lufe & obediens, quhilk gif we do, we sall be sickar yat he will as ane potent Lord, help us in all our neid, defend us fra al our ennymeis, and finally (gif we persevere in his service) reward us with the eternal glore, quhairof he is callit the Lord

1 Cor. 2. Psal. xxiii and the king: Dominus glorie et rex glorie. The Lord of glore, and the king of glore.

The sentens of yis artikil. I trow into Jesu Christ, the only natural sonne of God and our Lord. That is to say, I trow nocht allanerly that Jesus Christ is verrai God & allaneraly God's natural sonne, quha hais the same Godheid with him, substance and nature, bot that as he said him self, the father

Psal. iii. Math. 28. hais maid him in his manheid Lord of all, bot specially he is our Lord, he hais deliverit us fra the devil yat tyrant, syn, dede, and hell and all

1 Cor. 15. evil, and hais tayne us in his awin keping, yat he sal defend us w̄ his rychteousnes, wisdome, powar, lyfe and glore, gif we serve him trewly.

Moral lessonis of vertew gadderit of the secund artikil of the crede. Now because the natural sonne of God is ȳ eternal worde of God, and be incarnatioun was maid man in the wayme of the glorious virgin Marie, and also the word of God temporal contenit in haly scripture, is bot ane similitude. Demonstratioun

monstratioun and furth schawing of that eternal worde, we suld in this artikil leir to consaive and beir the temporal word of God in our myndis, be the exempil of the virgin Marie, quhilk consaivit and buir the eternal word of God be incarnatioun. First, the glorious virgin Marie hard the messingir of God the Angel Gabriel, exponand the will of God to her, behald thou sall consaive in thi wayme and beir ane barne, and sal call his name Jesus, &c. Secund, sche consentat to yat same will of God, sayand: Ecce ancilla domini, fiat mihi, secundum verbum tuum. Behald heir I am ye handmaidin of our Lord, it mot be to me as thou hais said. Thirdly, sche buir him in hir wayme certane moneths. Fourthly, she buir and brocht him furth by birth. And quhen he was borne sche nurissit him: Sa suld we first heir the word of God proponit to us be the messengier of God, the trew prechour, for it is a takin yat we lufe God, gif we heir his word blythly: Qui ex deo est verba dei audit. He yat is of God heiris ỹ word of God. Secund, we suld geve ferme credite to the word, and consent to do as the word biddis us do, or ellis we heir in vaine: Non profuit sermo auditus, non admixtus fidei, ex his qui audierunt. The worde of preching helpit thame nocht, quhen yai hard it, that beleivit it nocht. Thirdly, we suld beir ye word in our remembrance, be meditatioun and studie, according as the prop'jet sais in the

How we suld be exempil of the glorious virgin Mari, consaif and beir the word of God.

Luce. 1.

Joan. 8.

Hebre 4.

Psal. 118. Psalme: In corde me abscondi eloquia tua, vt non-peccem tibi. I have hyd thi wordis in my hart, that I suld nocht syn agane the. Fourtly we suld bring furth the word of God, to the edificatioun of our nychtbour, be admonitioun, exhortatioun, cheritabil reprehensioun, and also be
Colos. iii. preching, gif we be callit to that office: Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes et commanentes vos metipos. Lat ỹ word of Christ dwell in you largely, warning & teching ane othir:
Ephe. 4. Omnis sermo malus ex ore vestro non procedat, sed si quis bonus ad edificationem. Lat na evil wordz cum out of zour mouth, bot that quhilk is gud for the edificatioun of your nychtbour. Last of all, the word of God suld be nurissit be doing gud deedis, proponit & schawin in the same word, according as sanct
Jacobi. i. James byddis us, sayand: Estote factores verbi et non auditores tantum. Be ze the doaris of the word and nocht heiraris allanerly. And gif ony wald speir hou is Jesus Christ maid my Lord and quhat gaif he fur my ransoume? I answeir be thir special artikillis that followis.

The

The fift Cheptour.

VI conceptus est de spiritu facto, natus ex Maria virgine. I beleive that Jesus Christ was consaivit be the haly spret, born of the Virgin Marie. In this third artikil God requiris of us to haif a special trew faith in the Incarnatioun of the sonne of God, without the quhilk na man may be saiffit. For as the excellent doctour Cyrillus sais, our salvatioun standis in ye faith of the blissit Trinitie, that is to say, to trow in God the father, in God the sonne incarnat, & also in God the haly spret. Sa that quhen we say, I beleive in the sonne of God, we suld eik this worde incarnate, sayand: I beleive or I traist in the sonne of God incarnat. Sa, efter that in the secund artikil we beleif with our hart, & confesse with our mouth, the eternal generatioun & nativitie of the sonne of God, quhairby he is trew God with God the father. In the third artikel, we beleive with our hart and confesse with our mouth the temporal generatioun and nativitie of the sonne of God, quhairby he was maid man lyk to us in our nature, except ignorance and syn, and othir imperfectionnis of our saule.

We suld believe or trow in the sonne of God incarnat.

Quhilk was consaivit be the haly spret. Quha was ȳ formar, makar and wyrkar of this blissit incarnatioun of the sonne of God? Trewly the

haly spret, thairfor thou sais I believe that Jesus Christ was consaivit be the haly spret, for undoutandly he was nocht consaivit be the seid of man, bot be the operatioun and vertew of the haly spret, for als soine as the glorious virgin Marie hard the will of God send and declarit to hir be the hevinly messengear the Angel Gabriel, that sche suld consaive in his wayme & beir the sonne of God, sche consentit to the samyn blissit incarnatioun, sayand: Ecce ancilla domini, fiat mihi secundum verbum tuum, Behald heir I am ỹ hand maiden of our Lord, sa be it to me as yow hais said. Incontinent, as sche had expremit yir wordis, the haly spret wrocht the incarnatioun of the sonne of God, in ỹ wayme of the glorious virgin. For he gaderit certane of the maist pure and clein droppis of blud, quhilk was in the bodie of the uirgin, and of yame fassionate & formit the perfit body of our salviour, within hir wayme, and sa sche consaivat the sonne of God, nocht be the seid of man, bot be the operatioun of the haly spret. Nocht the les ze suld beleive that the haly spret wrocht this blessit incarnatioun, nocht wout the wyrking of the father and the sonne, for doutles all the hail Trinitie, the father, the son and the haly spret, wrocht the same blissit haly incarnation, as we gadder of ye wordis, quhilk the angel Gabriel said to the glorious virgin.

Luce. i.

Luce. i. Spiritus sanctus superueniet in te, et virtus altissimi obumbrabit tibi. The haly spret sall cum upon the, and the powar of the hiast sal ovir schadow

the

the. As ze heir plainely the haly spreit expremit, sa quhen he said this word power, he speikis of the sonne of God, quhilk is callit virtus et sapientia Dei, the powar and the wisdome of God, quhen he said this worde heast, he spak of the father eternal, quhilk is ỹ heast. Sa in yir wordis we may leir yat the haly Trinitie, the father, the sonne and the haly gaist, was the wyrkar of yis incarnatioun, suppose be attribution it is ascribit to the haly spreit, because that the sonne of God was incarnat, for the gret lufe yat God had to mankind, and to schaw his gudnes & mercy in redemptioun of mankind, according as our salviour sais in the evangil of S. Johne: Sic deus dilexit mundum, vt filium suum unigenitum daret. Sa God luffit the warld, yat he hais gevin his only sonne. And thairfor as powar is ascribit to the father, & wisdome to the sonne, sa is gudnes & lufe attribut to ỹ haly spreit, be reasone quhairof we say, that the sonne of God was consaivat be the haly spreit. 1 Cor. i. Joan. iii.

Borne. Now christin pepil, we exhort you to tak tent and consider devotly how plainly the haly evangelistis sanct Mathew and sanct Luke discribis to you the blissit nativitee or byrth of our salviour Jesus Christ, leivand na circumstance untald, quhilk makis for the treu knawledge of the same mysterie. Declarand in quhat tyme he was borne, quha was Emperour of all ỹe warld in the tyme of his byrth, quha was Levetenent in the land of Jewry in the tyme of his byrth, of quhat clan or househald Declaratioun of the blissit nativitie of our salviour.

was he borne? quhat household was he borne in, and in quhat ludgin of the citie? quha was messengearis quhilk first declarit and tald the same byrth? to quhem was this blissit natuitie first schawin & manifest, quhat was the propir name of his mother, quhat was the name of his father putative? All thir circumstancis we sall twiche brevely, yat ye may the bettir remember the blissit nativitie of our Salviour Jesus Christ.

The first circumstance.

The time of this blissit nativite, efter the computatioun of Eusebius, was fra the beginning of the world 5.199, quhen Herode sone of Antipater had regnit in the land of Jewry 30 yeiris and yat be the favour & auctoritie of the Senit of Rome, quhen the empyre of the Grekis was put doune, and the Romanis had empyr and dominatioun in the warld, fra ye tyme of Abraham (to quhom Christ was promissit) 2025 in the xxv. day of ỹ month of December, the salviour of ye warld Jesus Christ was borne. That he suld be borne in siclyk tyme, it was prophesit lang afore be the prophet Daniel, schawand,

Daniel 2.

that in the last moneth or universal empyre of ỹ warld, quhilk was the empyre of the Romanis, Christ suld be borne. Quhen he signifiit be ane stane quhilk without handis was hewin doune off a hyll, quhilk signifyit and betaknit, that Christ Jesus suld be borne without the seid of man, allanerly be operatioun of the haly spret. And S. Mathew makis mentioun of Herode the king to certifie us, yat ye prophecie of the Patriarch

Jacob

Jacob was fulfillit, quhen he said: Non auferetur septrum de Juda, et dux de femore eius, donec veneat qui mittendus est. Gene. 49. The septour and the kingis auctoritie in the land of Jewry, sall nocht be takin fra ane of the tribe of Juda, quhil he cum yat sal be send to be messias and salviour of mankind. That is to say, Christ sall cum and be borne, quhen the Jewis hais nocht a propir king of the tribe of Juda ringnand ouir thame, bot a strangear, as was Herode a man of the land of Idumea. The universall empyre and gret dominioun of the warld was than amang the Romanis. For the first empyre and gret dominioun of the warld, was among the Babilonianis and Assyrianis, fra thame it was translatit to the Meidis and Persis, fra ye Meidis and Persis it was translatit into Alexander the gret king of Macedonia, last of all it was gevin to the Romanis. And efter, quhen thei had kepit ye same Empyre the space of 70 yeiris efter the ring of the Emperour Caius Julius, the secund Emperour rang, callit Octavius Augustus, & in the 42 yeir of his ring our salviour Jesus Christ was borne. Levetenent to the same Emperour in the land of Syria and Jewry was Cireneus. Sa quhen the land of Jewry was subjeckit to the Romanis be Pompey the gret, al the pepil of the warld subdewit to the forsaid Romanis, be ane edick maid be the forsaid Emperour Octavius Augustus, was commandit to pay ane tart, quhairfor ilk a man passit to that citie quhairin he was borne, or quhair to he belangit be ony rycht tytill, gaif his name in writ & professit

The secund circumstance

The third circumstance.

The fourt circumstance.

professit obedience to the Emperour, and payit ane
The fift circumstance. tart to him. The clan or geneologie of Jesus Christ, is discrivit be ye evangelist sanct Matthew, declarand yat he discendit fra the stok of Abraam,
The saxt circumstance. and fra the house and familie of king David. He was borne in Bethleem a lytill citie of the tribe of Juda, according as it was prophesit lang afore be
Michee.v. prophet Micheas. The house quhairin he was
The sevint circumstance. borne was nother stark castle, fair pallace, propir chalmyr and siclyke, bot because thair was na othir place in the lodgin, it plesit the king of al kingis, & the Lord of al Lordis, to be borne in ane stabil, and quhen he was borne to be laid in a crybbe, so gret
The aucht circumstance. exempil of meiknes he wald schaw to us all. The first proclamour & furth schawar of that blissit Nativitie, was ane hevinly Angel, quhilk tald it to certane schipperdis keiping yair weche in ye nycht opon thair flock, quhilk came & fande him & wyrschippit
The nint circumstance. him. Certane kingis & wismen come out fra the Eist, & be directioun of ane starn fande him wyrschippit him & offerit to him, Gold, Sence and Myr.

Of the virgin. Behald heir devotly (O christin man & woman) how that the mother of our salviour was ane clein virgin quhen sche buir him, according as it was prophesit mony yeirs afore, be the haly
Esaie. 7. prophet Esaie sayand thus: Ecce virgo concipiet et pariet filium, et vocabitur nomen eius Emanuel, quod interpretatur nobiscum deus. Behald (sais he) ane virgin sal consaif and beir ane barne, & his name sal be callit Emanuel, quhilk be interpretatioun is als mekil to say, as God is wt us. And doutles his

blissit

blissit mother was a virgin, nocht only in his byrth bot also evirmair eftir his byrth. And hir perpetual virginitie, afore his byrth, in his byrth, & eftir his birth may weil be knawin, be hir awin wordz quhilk sche said to ye angel Gabriel on this maner: Quomo do fiet istud? quoniam virum non cognosco. How may Luce. 1. yis be (said sche) yat I sal consaive and beir a barne? seand ŷ I am nocht purposit to ken a man carnally.

Marie. This is the propir name of the glorious virgin, the mother of him quhilk is bayth God and man. Trewly all devote christin men & wemen hes gret cause to be blyth in God, quhen thai heir this name Maria pronunsit & spokin, kennand perfitly, yat for als mekil as sche is ye mother of our salviour Christ, sche is the begynnar of all our grace & salvatioun. Eva, zit being a virgin consenting to the devil brocht the maledictioun of God & eternal dede upon us. Bot the glorious virgin Marie, consenting to the messingeir of God, restorit us agane to the benedictioun of God & eternal lyfe. Be Eva, than being a virgin, disaivit be werkin of the serpent, come all our calamiteis and daily miserie. Be the virgin Marie berand hir sonne, be wyrkin of the haly spreit come all our joy and felicitie. Be Eva brekand the command of God, we ar borne the sonnis of wraith and of damnatioun. Be the virgin Marie, submittand hir self to God be perfite faith & obediens we haif resavit Christ Jesus, be quhome we ar borne agane the sonnis of God be adoptioun. Eva throch hir pride and disobediens tynt the grace of God, quhairfor it was said to hir: In dolore paries filios tuos. Thou sal beir yi barnis with dolour & paines

How the glorious virgin Maria was ye beginning of our salvatiour.

Bot

Bot Marie, throch her meiknes, fande grace of God, and hard thir wordis said to hir: Aue gratia
Luce. i. plena dominus tecum, benedicta tu in mulieribus et benedictus fructus ventris tui. Haile Marie full of grace, the Lord is with ỹ, blissit art thou abone al wemen, and blissit is the fruit of thi wayme, for be him we gat ỹ blissing of God promissit to Abraam.

Now devote pepill I exhort ilk ane of you to beleive this artikil with ane special faith, trowand fermely, that our salviour Jesus Christ was borne for ilk ane of you in special, yat ze mycht be borne agane the sonnis of God be adoptioun, and fynally cum to the kingdome of hevin.

The sentence of this artikil is this. I trow surely, that for me and my saule heil, the sonne of God Jesus my salviour, was consaivit of the haly gaist, borne of the virgin Marie, with out ony carnal deid of man, without mannis seid. Sa that sche was ane clein virgin in hir consaiving, in hir byrth, and efter hir byrth. That he suld clenge myne & all mennis (quha traistis in him) synful byrth, unclein, carnall and damnabill consaiving. And that we suld be borne agane of wattir and the haly spret, to be the spiritual sonis of his father for his saik, heretouris of God, and coheritouris with Christ of the realme of hevin. In this third artikil we may leir certane
Moral lessonis of vertew gaderit of the third artikil. lessonis profitabil for our edificatioun. First the trew knawlege and remembrance of the blissit incarnatioun suld conferme us in our faith. As it apperis be this exempil, quhen we heir tydanis tald us of thingis doine in strange, and far countreis, we geve mair

mair credence to a man that hais dwellit in yat cun=
tre, than to ane other man that was nevir thairin,
lykwis, afore the blissit incarnatioun ꝛ cumming
of the sonne of God our salviour Jesus Christ, the
patriarchis and prophetis be revelatioun of God,
tald mony thingis of God ꝛ his godly powar, wis=
dome and gudnes, of hevin and hevinly company,
to quhome gud men and wemen gaif credence, bot
because our salviour hais tald us siclike thingis of
god the blissit Trinitie ꝛ hevinly company, quhilk
was thair him self being ane persone, equal ꝛ con=
substancial with God the eternal father, thairfor to
him we suld geve mair ferme credence in all thingis
quhilk he sais to us concerning our faith. Thairfor
it is writtin: Deum nemo vidit unquē, unigenitus filius Joan. 1.
qui est in sinu patris ipse enarravit. Na man hes sein
god at ony tyme, the only begottin sonne, quhilk is
in the bosum of the father, he hais declarit the same
to us. Secundly, be remembrance of the same,
our hoip, quhilk we have to optene ꝟ glore of hevin
is mekil incressit, for quhy, thairfor was the sonne
of God borne of the virgin Marie, ꝛ was maid the
sonne of man, yat we throch the leivand faith in him,
mycht be maid the sonnis of God be adoptioun ꝛ sa
optene ꝟ eternal glore. To this purpose S. Paule
sais: Per quem habemus accessum per fidem in gratiā Roma. 5.
istam, in qua stamus & gloriamur in spe glorie filiorum
Dei. Be quhom also we have ane entresse be faith
into yis grace, quhairin we stand, and rejoyce in the
hoip of the glore, quhilk pertenis to ꝟ sonnis of God.
Thirdly, be faith of the same blissit incarnatioun
we haif cause to be kendillit in the trew lufe of God
quhilk

quhilk hais luffit us sa gretly, that nocht only he hais gevin to us all creatouris to mak us service, the Angellis to be our keparis, the hevins to geve us lycht and influens, fische, foule and beist, to our sustentatioun, bot also to schaw his excedand lufe towart us, he hais gevin us his awin natural sonne to our salvatioun & redemptioun: Sa our salviour himself testifeis in the evangil of sanct Johne: Sic deus dilexit mundum, vt filium suum vnigenitum daret. Joan. iii. Sa God hais luffit the warld (that is the hail congregatioun of faithful men & wemen) that he wald geve to yame his awin natural sonne to be yair redemar & salviour, quhilk gret lufe of God, be rycht suld kendil our hartis agane in the lufe of God, to quhom be honour and glore for evir and evir, Amen.

☞ The fourt artikil. ☜

The saxt Cheptour.

I Beleive yat Jesus Christ tholit his passioun under Pontius Pilatus, was crucifyit, dede, and bureit. Ze suld now O christin pepil, with gret lufe & fervent devotioun heir this artikil of the passioun of our salviour Christ declarit to you considerand quhat sanct Paule sais: Verbum crucis pereuntibus quidem stulticia est, his autem qui saluum fiunt, idest nobis, virtus dei est. The word of the Crosse semis to be daftnes and folie to thame that perischis, & is condamnit, bot to yame yat ar saiffit it is the vertew and powar of God. The Infidelis quhilk wantis our christin faith thinkis it gret fu- 1. Cor. 4.

lisnes

lechnes to say yat God may thoil passioun, nocht understanding that our salviour Christ is bayth God and man, and that in the nature of his godheid he tholit na passioun, bot in the nature of his manheid he tholit his passioun. Nairovir the infidelis and unfaithful thinkis it gret fulechnes to thoil painis and passioun, quhen a man may eschape yame, nocht understanding that our salviour tholit nocht his passion aganis his wil, & for his awin synnis, bot zit he tholit his maist paynful passioun of his awin fre wil, nocht for his awin syn, quhilk he nevir committit in thocht, word or deid, bot allanerly for our synnis according as sanct Peter declaris: Qui peccata nostra ipse pertulit in corpore suo super lignum vt peccatis mortui justicie vivamus. 1. Petri. 2. He tholit for our synnis gret painis and passionis in his bodie apon the crosse, yat we be the meritis of his passioun, applyit to us be faith and the sacramentis, mycht dee fra syn & leif in blissitnes. Sa suppose all unfaithfull men and wemen miskennis the passioun of our salviour, zit all gud men and wemen with gret lufe and fervent devotioun thinkis on it, be continual contemplatioun and daily remembrance, trowand fermly that (as sanct Paule sais) it is the powar of God, quhairby syn, the devil and hel is ovircommit, and we ar al saiffit yat ar the trew servandis of God.

He hais tholit passioun. Trewly he tholit sair and displesand wordis spokin to him. Yai callit him ane Samaritane, yai said yat he was possessit with a devil, thai said he brak the sabboth day, thai said he was ane drounkart and a friend of Publicanis and

and oppin synnaris, all thir injurious wordis he tholit patiently for our salvatioun. Secundly, he tholit sair strakis, and last of all he tholit the sairst painis of dede. And to schaw himself a trew man, he tholit for us bayth in his body and in his saule, he was takin, he was bound, he was falsly acusit, he was strikin with neiffis, he was fylit with thair vyle spetting, he was dong with scurgis, he was crownit with thornis, & last he was nalit on ỹ crosse on the stinkand mont of Calvary, and to his mair confusioun, set betwix twa theiffis, he tastit Gall & vynakir & finally dede for our redemptioun. And trow nocht that he tholit na paine in his saule, for he said himself quhen he was in the yaird afore he was takin: Tristis est anima mea vsquod ad mortem. My saule is sair and sad evin to the dede, and he prayit a lang pravar, sa yat his sweet come rynnand doune upon the erde lyke droppis of blude. And as we said afore, al yir paynis tholit he for vs in his manly nature, & nocht in his godly nature. For as the nature of man was passibil and micht thoil sa the nature of God is impassibil and may nocht thoil.

Math. 26.

Under Pontius Pilatus. Pontius Pilatus, is the name of the Juge, under quhome our salviour tholit his passioun. And the name of this Juge is expremit to geve certane knawlege of the story and the tyme, for that same tyme Pontius Pilatus was Levetenen of Jewry under Tyberius the Emperour of Rome, quhilk Pontius Pilatus kend weil that our salviour was ane innocent and deliverit to him be envye of the Jewis. Nochtheles for feir of

man

man and tyning of his office, he gave sentence a=gainis our salviour and Jugit him to dede.

Crucifyit. In this word crucifiit, is expremit the kind of dede, quhilk he tholit for us, for as to be crucifyit and nakit on the crosse was ane dede verrai langsum and excedand paynefull, sa it was a dede schamefull amang the Jewis, for it is writtin in thair law: Maledictus omnis qui pependit in ligno. Warriit is al man ỳ hingis on the crosse, zit yat maist paineful and schame=full dede he tholit for us, to deliver and saif us fra the payne and schame eternal, & as the devil ouircome mankind be menis of a tre, quhen he provokit him to eite of the frute forbiddin, sa it was convenient that he suld be ouircummit be a tree, quhilk was done, quhen our salviour tholit his passioun on a tree. Deut. 21.

Dede. Now christin man, haif evirmair in thi mynd the gret luke and kindnes, quhilk thi salviour hes schewin to the, quhen he deit for ỳ. Remember the blud of his body, quhilk he sched to wesche thi saule fra synne, according as it is writtin in the Apocalypsis: Dilexit nos et lavit nos a peccatis nostris in sanguine suo. He hes luffit us and hes weschit us fra our synnis with his blude. Lat never the word of sanct Paule gang out of thi mynd, quhilk he sais: Cum inimici esse=mus reconciliati sumus deo per mortem filii eius. Quhen we war ennemeis to God, we war recon=salit to him be the dede of his sonne. Think oft

Quhat frute or profit get we be the meritis of his passion Apoca. 1.

Roma. 5.

tymes of the wordis quhilk haly kirk singis: Qui mortem nostram moriendo destruxit. Hi hais destroyit our eternal dede, be his temporal dede. Beleive stedfastly, that quhen he deit, he offerit a perfit sacrifice apon the altar of the crosse, to the father eternal, for our reconciliatioun, for our redemptioun and eternal salvatioun. Lat this faith be thi plycht ankir, and doutles thou sall be saffit fra all the dangeir of syn, of the devil, and of hell, & be the meritis of the same passioun and dede optene the lyfe eternal. And be sickar (O christin man) that thou beleive this artikil with ane special faith, nocht only beleiveand yat the sonne of God deit for ỹ salvatioun of S. Peter and S. Paule, bot trow sickirly that he deit for thi salvatioun in special, sayand with sanct Paule: In fide vivo filii dei, qui delixit me et tra-
Gala. 2. didit semitipsum pro me. I leif now in the faith of the sonne of God, quhilk hais luffit me and hes gevin himself to the ded for me. In this special faith standis thi salvatioun, vou haiffand cheritie, and wyrkand thairefter kepand the commandis of God.

And was erdit or bureit. Suppose our salviour (as concerning the opinion of the warld) deit with gret schame & confusion, zit his bodie was bureit in ane honest sepulchir with gret cost and reverence. For he tuk our passibil and mortall nature, for our redemptioun. Quhairfor, quhen

he

he had completit and fulfillit our redemptioun with his passioun and deit apon the Crosse, it was convenient that his bodie suld be put na mair to confusioun and schame, bot rather to honour and reverence, because of his glorious resurrectioun, quhilk was schortly to follow. And of his honourabill and reverent burying, it was prophesit lang afore be the prophet Esaie, sayand: Et erit sepulchrum eius gloriosum. And his sepulchir sall be glorious. And sa it was indeid, for Joseph of Aramathia & Nichodemus buriet his precious bodie with costly vnctmentis and spices in ane honest & new sepulchir as the evangelists declaris at gret lenth. Esaie xi.

The sentence of this artikil is this. I trow surely that he in his manly nature tholit passioun under Poncius Pilatus than juge in Jerusalem, to mak satisfactioun and mendis for all our synnis, yat hes a trew & leivand faith in him. And that he was crucifyit upon ane crosse, and festinit Adamis obligatioun (quhilk was aganis us) to the crosse, that it suld nevir mair noy us, that we suld have redemptioun and remissioun of al synnis be his blud, quhilk he sched & offerit as ane acceptabil offerand for evirmair, to mak thame perfite, quhilk is hallowit, that is to say, sanctifyit be leivand faith in his blude, and resaving of the sacrament of Baptyme. The sentence of yis artikil. Colos. 2.

And

And I trow surely that he shed his precious blude, for the gret luke quhilk he had to us, to wesche us fra our synnis, with the same luke he deit upon the crosse to reconsal us and bring us agane in the favour of his father eternal, makand to him ane just & perfit satisfactioun for al our offencis quhilk hes a leifand faith in him, & is trewly penitent be contritioun, confessioun, and satisfactioun. To mak peace betwix his father and us, to slay syn and dede quhilk had overance apon us. To delivir us fra all dangeir of syn, the devil, dede and hel. And to bring us to the glorious kingdome of hevin, thair to be with him evirmair in joy and blysse. And I trow verrayly yat his body was put in the erde, in quhilk he tholit dede, to put synne out of his father's sycht, & in his awin body to change yat malesone said to Adam, yat he suld turne in asse quhairof he was maid, bot zit his body, as the Psalmist sais, saw nevir corruptioun.

Psal. 15.

Gene. iii.

Moral lessonis of vertew gadderit of yis fourt artikil.

And in this artikil of the Passioun, we have as sanct Augustine sais, sufficient instructioun to ordour our lyfe haillely in vertew, to the plesour of God. For quha sa will liefe ane perfite lyfe, lat him contemne thai thingis, quhilk our salviour hingand on the crosse contemnit, and lat him desyre thai thingis, quhilk our salviour hynging on the crosse, desyrit, for trewly thair is na vertew, bot of it we may tak exempil fra our salviour hyngand on the crosse.

Wald

Wald thou have exempil of perfite lufe and cheritie? Heir quhat is said in sanct Johnis evangel: Maiorem charitatem nemo habet, quam vt animam suam ponat quis pro amicis suis. Na man hais mair cheritie, than a man to spend his lyfe for his friendis. And that our salviour did for us apon the crosse. And sen swa it is, that he hais gevin his lyfe for us, we suld nocht be discontent, nor think it hevy to thoile ony kind of adversitie for his faith and obediens, sayand with the prophet in the psalme: Quid retribuam domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen domini invocabo. Quhat sal I geve to the Lord, for all that he has gevin to me? I wil tak to me the cup of my salviour, that is to say, thoil adversitie patiently, for the lufe of my salviour Christ, and swa call apon his name with faithfull prayar. Seikis thou exempil of perfit pacience, thou hais it gevin maist excellently to the in the crosse of our salviour Christ, pacience is shewin to be gret be twa pointis, other quhen a man tholis gret paynis pacientlÿ or quhen he tholis paynis & may eschaip thame and will nocht in deid eschaip thame, bot tholis thame willyngly. Sa our Salviour on the crosse tholit for us gret paynis in sa mekil as sanct petir sais: Cum pateretur, non comminabatur. Quhen he tholit his passion, he maid na bosting or schoring to thame that put him to the dede. Bot as the prophet sais: Sicut ovis ad occisionem ducetur, et sicut agnus coram tondẽtem se, obmutes cet,

Exempill of perfite lufe and cheritie.

Joan. xv.

Psal. 115.

Exempil of perfite pacience.

1. Petri. 2.

Esaie. iiii.

he sall be led to his dede lyke a scheip, and lyke a lambe sall he hald him still before the man that clippis him. This prophesie our salviour fulfyllit in the time of his passioun, quhen he lyke ane innocent lamb tholit his passioun paciently, without ony murmour, gaynstanding, or contradictioun. Nairouir, he mycht have eschapit the same paynis, gif it had plesit him to have maid resistence, according as he said to sanct Petir in the tyme of his taking: An putas quia non possum rogare patrem meum, et exhibebit mihi modo-plusqum duodecim legiones angelorum? Thinkis yow that I can nocht pray my father, and he sall send me mair than xii. thousand legionis of angellis? Be this ye may se, how gret was the pacience of our salviour in tyme of his passioun. Quhairfor lat us do the counsel of sanct Paul, sayand thus to the Hebrewis: Per patientiam curramus ad propositum nobis certamen, aspicientes in authorem fidei et consummatorem Jesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta. Lat us ryn be pacience in to the battell that is set afore us, lukand into Jesus the author and finisar of our faith, quhilk quhen the joy was lade before him, tholit the crosse and dispysit the schame. Wald thou have exempil of meiknes, think on the passioun of Christ, he that was bayth God and man, was content to be jugit and dee under Pontius Pylate than being Juge in Jerusalem. The Lord for his servandis, the lyfe of angellis, for mankind was content

Math. 26.

Hebre. xii.

Exemple of perfite meiknes.

content meikly to dee, according as sanct Paul sais: Humiliauit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Philip. 2. He meikit himself and became obedient evin to his dede, the verrai dede of ỹ crosse. Desyris thow to have exempil of perfite obediens, follow him yat was obedient to the eternal father evin to the maist schameful and payneful dede, be quhais obediens we ar al maid just afore God. Exempil of perfite obediens. According as S. Paul sais to the Romanis: Sicut per inobedientiam unius hominis peccatores constituti sunt multi, ita per vnius obedientiam justi constituentur multi. Roma. v. Lyke as throch the inobediens of a man, thair was maid mony synnaris, sa be the obedience of a man, thair is maid mony just men. Thir twa men of quhom S. Paul spekis, ar Adam & Christ. Be Adamis inobediens we ar all maid synnaris, borne in original synne. Bot be Christis obedience we ar maid rychteous afore God. Schortly, wald thou leir to dispyse the vayne plesouris of this warld? follow the exempill of Christ, quhilk suppose he was king of al kingis and Lord of all Lordis, in quhom was all the tresouris of wisdome and knawlege of God, zit for our salvatioun he was content to be maid nakit, to be scornit, to be spittit on, scurgit, crownit with thornis, to be servit with gal & vynakir, and finally to dee. Exempil to dispyse the vaine plesouris of this warld. Be nocht vainly affeckit to clething and ryches, for our salviour sais: Diviserunt sibi vestimenta mea. Psal. 21. Thai have partit amangis thame my clething.

Be nocht vainely affeckit to honouris of this warld, for our salviour tholit gret scorning and mony strakis. Be nocht vainely affeckit to delicat meitis and drinkis, for our salviour in tyme of his thryst, was servit with gal and vynakir. Quhat will ze mair? as sanct Augustine sais: Omnia bona terrena contempsit Christus Jesus vt contemnenda monstraret. Christ Jesus contemnit and dispysit all warldly thingis, to schaw to us, that thai suld be lythleit and dispisit of us. Thus ze se devote pepil, quhat gret perfectioun of lyfe we may leir in yis artikil of the passioun of our salviour, to quhom be all loving & thankis, honour and glore, with the father and the haly spreit, for evir and evir. Amen.

☞ The fift artikil. ☜

The vii. Cheptour.

D ESCENDIT ad inferos. He descendit or passit doune to hel. For the intelligens of yis artikil ye sall understand that our salviour deit on the crosse, quhen his saule departit fra the body, nochtheles his godheid was sa fast jonit with his manly nature yat suppose the saule and the bodie was perfite syndry, yet his divinitie remanit bayth with his body lyand in the graif, and also with his saule descendand to the hellis.

Quhair is hell. Hellis. Heir is to be notit, quhair is hell, and how mony distinct partis or placis thair is of

of hel. This word in Latin infernus, is as mekil to say in Scottis speiche, as layth or underneth, & sa be significatioun of yis word infernus, hell is in the lawast part of the erd, or in sum place under the erd. Quhairto agreis the wordis of the scripture in the Apocalypsis, quhilk plainly assignis thre distinct dwelling placis of reasonabil creatouris, sayand: Neque in cœlo, neque in terra, neque sub terra. Nother Apoca. v. creatouris dwelland in hevin, nother creatouris dwelland on the erde, nother creatouris dwelland underneth the erd, was abil to oppin the buke, that is to say, was abil to compleit & fulfyll the mystery of our redemptioun, bot only the lambe immaculat Jesus Christ. Thair is four distinct partis or placis of hell, efter the declaratioun of doctouris & ilkane of yame efter the common maner of speking is callit hell. Thair is infernus damnatorum, the hel quhairin thai ar quhilk departis of this world in actual & mortal syn, quhilk ar condamnit to eternal sensibil payne. And in yat hel is thre distinct paynis. The first is privatioun of grace, ȳ secund is privatioun of glore, the thrid is perpetual feling of sensibil payne. Thair is infernus puerorum, the hel quhairin is ye saulis of al ȳ barnis yat departis of yis warld nocht being baptizit, allanerly in original syn wout ony actual syn, & thair is privatioun of grace & privatioun of glore, bot na sensibil payne, & the payne of thir barnis is verrai litil, eisy & soft because that thai ar private of grace & glore, nocht throch thair awin actual syn, bot allanerly throch the syn of our first father Adam. Thair is als infernus purgandorum.

dorum, ane hel, quhairin thai ar quhilk hais mister to be clengit or purgit fra yair venial synnis, or yat be the justice of God ar oblissit to thole sum temporal paine thair for dedely synnis, for quhilk thai have nocht tholit sufficiently in this warld. And yair is in Purgatorie privatioun of glore, and also sensibil payne for a tyme, bot nocht privatioun of grace, for all the saulis quhilk ar in Purgatorie, ar in the favour of God & hais his grace, for als mekil as thai departit of this warld in Faith, Hoip and Cheritie. And how thai may be helpit out of thair paynis be the prayaris and gud deidis of yam yat ar on live it sal be declarit to you in the ende of the fourt part of this Catechis, quhen we sall schaw to yow how ze suld pray for all men bayth quick and dede. Thair was also, infernus patrum, the hel of the fatheris, quhair was na payne, bot allanerly wanting of the glorie of God, yai had na sensibil payne, yai had the favour and grace of God, and lukit to get the gloir of God be the passioun of Christ, & thairfor it was callit the bosum of Abraham, because al gud men & wemen (quhilk was purget & deliverit fra originall syn, be ȳ sacrament of circumcisioun into the tyme of the law of Moyses, and in the tyme of the law of nature be faith of yair parentis or friendis, w̄ sacrifice and departit of this warld in the faith and obediens of god, efter the exempil of Abraham, and also havand na mister of purgatioun) thai passit to that place callit limbus patrum, or sinus Abrahe, quhairto our salviour discendit immediatly efter his passioun nocht to thoil ony payne or passioun thair, for al his

Purgatorie.

paynis

paynis was completit and endit, quhen he deit apon the crosse. Thairfor gif ze will knaw ȳe cause of his passing doune to hel, it was to deliver his servandis quhilk afore the tyme of his passioun (as we said afore) departit vis warld in his faith hoip & cheritie, as Abraam, Isaac, & Jacob, Moyses, David w̄ all vther perfite & just personis, quhom he deliverit fra the presone of hel, callit limbus patrum, according as was prophesit lang afore be ze prophet Zachary sayand thus to him: Tu quoque in sanguine testamenti tui, emisisti vinctos tuos de lacu, in quo non erat aqua. Thou lord (sais the prophet) be vertew of thy blud, shed in confirmatioun of the new testament, hes deliverit the presonaries out of ȳ loch, quhairin was na wattir, yat is, yow hes brocht out fra the presone of hel (quhairin is no refresching of mercy, nor of gloir & joy celestial, for yat was to cum yan be Christ) al gud and haly men and wemen, halding thair as in a presone. Also ȳ same deliverance was prophesit be the prophet Osee: Ero mors tua, o mors, ero morsus tuus o inferne. O dede (sais our salviour) I sall be thi dede. This prophesie was fulfillet quhen our salviour with his corporal & temporal dede, distroit our eternal dede, delivering al yame yat believis in him with a leiffand faith, fra ȳ bondage of eternal painis of hel, quhilk is callit the eternal dede. It follows: O hel I sal byte the. The man yat bytis ony thing, he takis part to him, & lattis part remane behind. Sa our salviour passand doune to hell, he fulfyllit this prophesie, takand part of saulis out fra hell with him, and leiffand part behind him.

Quhom deliverit our salviour of hell.

Zacha. 9.

Osee xiii.

Quhom

Quhom tuk he with him? bot thame that was haly and gud, quhilk was haldin thair as presonaris. Quhom left he behind him? bot thame quhilk was in ȳ hel of damnatioun reprobat & condemnit to paynis eternal, & all thame quhilk deit in original syn.

The sentence of this artikil is this, I trow verraily he passit doune to hel with great powar, to subject him quhilk had empyre of dede, yat is ȳ devil, to deliver yame, quhilk be dredour al yair lyfe was under bondage, that the devil and his wylis suld nocht nove thame quhilk had faith in Christ Jesu, quhom he hais deliverit fra the devil and hel.

Moral lessonis of vertew gaderit of this fift artikil.

In this artikil we may leir certane morall lessonis. First evermair in all afflictionis & trubillis we suld hoip fermly in the help & deliverance of our salviour Christ, for sen sua it is yat he deliverit his servandis oft of hell quhilk had ferme hoip & lufe to him, mekil mair aucht we to hoip to be helpit and deliverit fra all our trubillis; gif we put al our hoip & traist in him. Exempil we have in the buke of wisdome: Hec venditum justum non dereliquit, descendensque cum illo in foueam in vinculis non dereliquit eum. The wisdome of God left nocht that just man Joseph, bot passit doune with him into the deippar cave and left him nocht quhen he was wrangously put in presone, and bounde with chenzeis, bot deliverit him fra all trubil, and brocht him to gret dignitie and honour. Secundly, in the same we may leir to consaive in our hart feir of God, and to put away all presumptioun. For suppose our salviour Christ deit for synnareis, and passit downe to

Sapi. x

hell

hel, zit he deliverit nocht al synnaris, bot yame allanerly quhilk departit fra this warld without dedly syn. And thame quhilk departit with dedly syn, he left still in hel. Thairfor, lat na man trow to cum to hevin, quhilk departis of this warld in dedely syn, bot yat he sal pas to the hel of damnatioun, yair to remaine as lang als ony sanctis salbe in hevin, quhilk is evermair. Sa, as mekil as we may, lat us bewar of dedely syn, that finally we may eschaip the perpetual paynis of hell, and sa optene the eternal lyfe in the kingdome of hevin, quhairto he bring us that bocht us with his precious blude. Amen.

☞ The saxt artikil. ☜

The viii. Cheptour.

TERTIA die resurrexit a mortuis The thrid day he raise fra dede.

We find in the scripture that sundry personis was raisit fra the dede, as Lazarus, the wedowis sonne, & the dochter of the archesynagoge, with certane otheris. Bot the resurrectioun of our salviour differis fra thair resurrectioun in twa pointis. First thai raise fra ỹ dede nocht be yair awin mycht & powar, bot be the powar & mycht of our salviour, and suntyme be the prayar of sum haly prophet or sanct, God raisit yame fra the dede, quhilk allanerly may kyth siclik miraculis be his awin propir authoritie & powar. Bot our salviour raise fra the dede mychtfully be his

his awin powar, because he was and is bayth man and God, quhais godheid eftir his blissit incarnatioun departit never fra his body, nor fra his saule, and his saule resavit agane his body, according as he sais of himself: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam. I have powar to leve my lyfe & I have powar to tak it agane. Secundly, Lazarus with the laif raise fra the dede to ane lyfe mortal, & eftir yat thai raise, thai deit agane. Bot our salviour raise fra ỹ dede to ane lyfe immortal, and nevir deit agane, because his bodie was glorifyit and maid incorruptibil, according as sanct Paule declaris to the Romanis, sayand thus: Christus resurgens ex mortuis iam non moritur, mors illi vltra non dominabitur. Christ rysand fra the dede deis na mair, dede sall have na mair powar ouir him. Sa mychty & glorious was the resurrectioun of our salviour Christ. And gif ye speir, quhy raise he ye thrid day erar than the secund, fourt or fift day? Trewly, to schaw that he was trewly dede, quhilk was necessarie for our beleif, quhilk we aucht to have to the artikil of his passioun and dede. For gif he had rysin the secund day, peraventour sum men wald have said that he had nocht trewly deit. Mairouir, gif he had differrit his resurrectioun langar, than his discipillis had nocht bein sa soine certifyit in the faith as mister was. Quhairfor, verrai conveniently he raise fra dede to lyfe the thrid day, according to his promise quhilk he maid to his Apostilis & discipillis, sayand:

Joan. x.

Our salviour raise immortal and glorious.

Roma vi.

Quhy he raise the thrid day.

Et

Et tertia die resurget. And he sall ryse agane the thrid day. Luce. 18. Math. 17.

The sentence of this artikil is this. I trow fermely that he is rysin fra dede to lyfe upon ȳ thrid day, for our rychteousnes, that we suld ryse be his spreit and faith, to ane new godly lyfe, be the gyding of his haly spreit, according to his godly will, and suld nocht leif ony mair in syn, to be subieckit agane to dede, bot leif evirmair in a new, godly and haly lyfe, as he sal nevir dee agane, bot lif for evirmair.

We may gaddir of this artikil syndry instructionis of vertew for our edificatioun. First we suld studie to ryse spiritually fra the dede of our saule, quhilk we have incurrit be syn to ane lyfe of rychteousnes, quhilk life is gottin be trew leivand faith and penance. To this spirituall resurrectioun the Apostil S. Paule exhortis us, sayand thus: Surge qui dormis, et exurge a mortuis, et illuminabit te Christus. Ryse thou that sleipis, ryse up fra the dede and Christ sal lychtin the with the lycht of his abundant grace in this lyfe, & with the lycht of his gloir in the lyfe to cum. And this is callit the first resurrectioun of ane christin man, quhen he (be the grace of God) rysis spiritually fra ane synful lyfe, to ane godly & verteous lyfe. Quhairfor it is written: Beatus qui habet partem in resurrectione prima. Happy or blissit is yat man or woman, quhilk hes ony part in the first resurrectioun, quhilk is risyng fra syn.

Moral lessonis of vertew gadderit of yis saxt artikil.

Ephe. v. Be the exempil of our salviour we suld ryse spiritually

Apoca xx

Bairouir, we suld nocht defer our spiritual resurrectioun, til the tyme of our dede, as mony sinful

personis

persons dois. Bot we suld soine & hastely ryse fra the dede of syn, and that be exempil of our salviour quhilk raise tymely on the thrid day. To this ilkane of us is exhortit be the wisman, sayand thus: Ne tardes conuerti ad dominum, et ne differas de die in diem, subito enim veniet ira illius, et in tempore vindicte disperdet te. Be nocht sweir or lang tariand to turne to our Lord, & differe nocht or drive nocht of fra day to day, for his wrath and just jugement sal cum suddanly apon the, and in the tyme of vengeance distroye the. Differre nocht thairfor thi turning to God, till the tyme of thi dede, for than be reasone of gret seiknes, quhairwith thow sall be oppressit thow can nocht have ane cleir mynd to understand thai thingis quhilk belangis to thi salvatioun, and commonly this is founde trew be experience, suppose we wil nocht dispayre of na mannis salvatioun, because the mercy of God is reddy at al tymes, zit we counsell the the sikirrar way, turne to God soine and hastely, for sa lang as yow differris thi conversioun to God, thou tynis thi part of all guddis doine in haly kirk. Thow incurris mony perrellis of thi saule be perseverance in syn, quhairfor ryse up fra the dede of syn soine and hastely.

Eccle. v.

We suld rise to ane new lyfe.

Thridly, we suld ryse be the exempil of our salviour to ane new lyfe. Quhat is this new lyfe: bot a lyfe gydit be the sperit of God, ordourit be Faith, Hoip, and Cheritie, with doing of gud werkis that procedis fra the same vertewis, & fleand fra all syn and occasioun of syn. Sanct Paule techis, sayand thus: Quomodo Christus surrexit a mortuis per gloriam

Roma. vi.

gloriam patris, ita et nos in nouitate vite ambulemus. Evin as Christ raise fra the dede be the glore of his father, sa lat us gang in ane new lyfe. And fynally as our salviour rysand fra the dede to ane glorious lyfe, deit nevir agane, sa suld we ryse spiritually fra ỹ dede of syn, to ane new lyfe of grace, and nocht dee agane be committing of dedely syn, bot do all diligens to opten ỹ grace of God, quhair throch we may persevere in gud lyfe, and finally cum to the kingdome of hevin quhilk he grant to us that bocht us with his precious blud. Amen.

The seuint artikil.

The ix. Cheptour.

ASCENDIT ad cœlos, sedet ad dexteram dei patria omnipotentis. I believe that our salviour ascendit to the hevin, and sittis at the rychthand of the father God almychty. In yis artikil christin pepil ze may considder twa thingis. The first, how heych was the ascentioun of Christ. The secund, how profitabil to us all was his Ascentioun. Of the first speikis sanct Paule sayand thus: Ascendit super omnes cœlos. He ascendit abone al the hevins. Trewly abone all ye hevins, nocht only corporal, quhilk we se abone us, as the sevin planettis, the firmament set full of sternis, with the laif, bot also he ascendit abone all hevins spiritual. That is to say, abone all the ordouris of Angellis, evin Ephe. 4.

to the rycht hand of God the father almychty, ac-
Ephe. i. cording as sanct Paule declaris sayand: Constituens Jesum ad dexteram suam in cœlestibus, super omnem principatum et potestatem et virtutem et dominationem, et omne nomen quod nominatur non solum in hoc seculo, sed etiam in futuro, et omnia subiecit sub pedibus eius. God ȳ father almychty hes set Jesus our salviour at his rycht hand in hevinly thingis, abone all the principattis, potestatis, vertewis & dominationis, yat is to say, he hes exaltit our saluatour in his manheid in the hevinly empyre abone all the nyne ordouris of Angellis, & also abone all other creatouris that may be namit, nocht only in this warld, bot also in the warld to cum. And to his powar all creatouris ar subjeckit & subdewit. And quhen ze say
How we suld under stand that our salviour sittis on the rycht hand of god the father. that our salviour syttis at the rycht hand of God the father almychty, think nocht ȳ God, quhilk is in ane corporal & spiritual nature, hes oder rycht hand or left hand, bot as the rycht hand of a man commonly is his best hand, sa be a similitude in yis artikil the rycht hand or ȳ rycht syde of God the father, is the best, the hiest and maist excellant honour, dignitie and glore of hevin, quhairin God the father almychty hais set our salviour abone all the Angellis & othir creatouris. And quhen we speik of our salviour considderand his divine majestie, in als mekil as he is and evir hais bein & evir sall be the secund persone in Trinitie, sa we beleve that he sittis at the rycht hand of God the father, eternal. That

is

is to say, he is equal with the father in honour, dignitie, glore & maiestie. Swa the sentence of this artikil is this. I trow surely that Jesus Christ in his manheid passit up to hevin the xl. day eftir his resurrectioun, and sittis at the fatheris rycht hand, in the same glore, with the father of hevin, having full powar, overance, empyre, glore and gyding of Angellis and all creatouris in hevin, erd and hell. Thairfor I wait that he may help me, and will defend me and al thame, quha trowis in him, that na creatour in hevin, erde or hel may noy us, by his godly wil. The sentence of yis artikil.

The secund point of this artikil is to considder how profitabil this glorious ascentioun was to us, quhairin ze may leir mony spiritual lessonis. And trewly in his ascentioun he was our ledar & gyde. Thairfor to leid us the way to hevin, he ascendit to hevin afore us, according as it was prophesit lang afore be ỹ prophet Micheas: Ascendet iter pandens ante eos. Christ sal ascend to hevin, schawand the way before yame quhilk ar his servandis, & nocht only yat, bot also he tuk possessioun in hevin, & grathit a place for us, according as he said to his discipillis: Vado parare vobis locum. I gang to prepare a place for you. Moral lessonis of vertew. Math. 2. Joan. 14.

Secundly, be his glorious ascentioun, he hes gevin us (in ane maner) ane securitie of our salvatioun. For he ascendit to the hevin, that he in his manly nature mycht pray for us to his and our father eternal, according as S. Paule sais: Accedens per semetipsum ad deum semper vivens, ad interpellandum pro nobis. Hebre. 7.

ye gangis be his awin self to God, evirmair leiffand to pray for us. Syclik sentence sais S.
1 Joan iii. Johne the evangelist in his epistil: Aduocatum habemus apud patrem Jesum Christum justum. We haif ane advocat with the father, quhilk advocat is Jesus Christ. Thridly, our salviour Christ in his ascentioun, drawis our hartis eftir
Math. 6. him mervalously, for as he sais: Vbi est thesaurus tuus, ibi est cor tuum. Quhair thi tresour is, thair is thi hart. And quhat suld be our tresour samekil as our salviour Christ, in quhom is all the treasouris of wisdome, & knawlege. Sa our hart suld alwayis be in him and with him in hevin, according as sanct Paule exhortis us,
Colos. iii. sayand; Si consurexistis cum Christo, quo sursum sunt querite, vbi Christus est in dextera dei sedens, que sursum sunt sapite non quæ super terram. Gyf ze be ryssin with Christ seik thai thingis quhilk ar abone, quhair Christ is sittand at ye rycht hand of God, set your mynd in thai thingis, quhilk ar abone, and nocht apon thai thingis quhilk ar apon the erde, yat finally ze may cum to the glorious kingdome of hevin, to ȳ quhilk he bring us that bocht us with his precious blud. Amen.

☞ The aucht artikil. ☜

The x. Cheptour.

IN de venturus est judicare vivos et mortuos. I beleif ȳ he sal cum fra hevin to juge bayth quick & dede. It pertenis to ȳ office of ane king, to geve sentence

sentence in jugement, sa the wisman sais: Rex, qui sedet in solio Judicii, dissipat omne malum intuitu suo. Pro. xx. The king that sittis in the sete of his jugement, puttis away all evil fra his sycht.

Now sene swa it is that our salviour ascendit to hevin and yair sittis at the rycht hand of god the father almychty, as Lord and king of all the warld, it is manifest and plaine, yat it pertenis to him to geve sentence in jugement. Thairfor we confesse in the rewil of our faith, yat our salviour Jesus Christ sall cum fra hevin to juge bayth quick and dede, evin sa the Angel said in tyme of our salviouris ascensioun to the Apostillis and other discipillis; Hic Jesus qui assumptus est a vobis in cœlum, sic veniet, quemadmodum vidistis eum euntem in cœlum. Actuum i. This Jesus quhilk is takin up fra you to hevin, evin sa sall he cum as ze have sene him passand up to hevin. Tell us quha sal be juge in the general jugement on the lattir day? Quha bot our salviour Jesus Christ in forme of man? Sa it is writtin: Ipse est, qui constitutus est a deo judex vivorum et mortuorum. Actuum x. It is he quhilk is ordanit of God to be juge of quick & dede. Ze may other understand be the dede all synnaris, & be the leivand all just men and wemen, or litterally understanding be the dede all thame quhilk hes bein, is or sall be dede afore ỳ cumming of Christ to the jugement, and be the leivand all thame quhilk sal be fonde on lif in the cumming of Christ to the jugement Quhy say ze that Christ sall be juge in forme of man

man? Trewly to yat effeck, yat he may be oppinly sein of al yame quhilk sal be jugit, bayth gud and evil. Thairfore he sais him self: Potestatem dedit ei judicium facere quia filius hōis est. God the father eternal hes gevin powar to Jesus Christ to mak jugement, becaus he is the sonne of man. Quha sal be jugit in ỳ extreme jugement? Doutles, al men & wemen quhilk is, hes bein, or salbe according as the Apostil sais: Omnes nos manifestari oportet ante tribunal Christi, vt referat vnusquisque propria corporis prout gessit sive bonum, sive malum. We mone all appeir before the jugement seit of Christ, that every ane may ressave in his body, according to yat he hes done, quhidder it be gud or evil. Quhair of sal al men & wemen be jugit in yat extreme jugement? Of al deids gud and evil, of all wordis gud & evil, of al thochtis gud & evil. Quhairof the gud sal be rewardit, & the evil sal be punissit. Witnes we have of Salomon, sayand thus: Cuncta que fiunt adducet deus in judicium, pro omni errato sive bonum sive malum. All thingis yat ar done, God sal bring into jugement, quhidder it be gud or evil. And suppose yai be hyd & unknawin in yis warld, yai sal be than manifest and knawin. And that we mone geve a compt that day to God of all our wordis. It is plainly declarit be our salviour, sayand: De omni verbo ocioso quod locuti fuerint homines, reddant rationen de eo in die judicii. Of all ydill wordis quhilk men speikis, mekil mair it followis, that

Joan. 5.

2 Cor. 5.

Ecclesi. vltimo.

Math. 12.

we

we mone geve ane compt, that day of al, othir wordis that ar noysum and skaythfull to thair nychtbouris or spokin agane the honour and glore of God. Sa trewly nocht allanerly that day all men sall be jugit for thair evil deidis and evil wordis, bot also for thair evil cogitationis and thochtis quhilk men hais had with consent aganis the command of God, as it is writtin: In cogitationibus impii interrogatio erit. Sapi. i. thair sal be examinatioun of the thochtis of a wyckit man. Thus christin pepil oft tymes think on yat extreme jugement, quhairin our salviour Christ sal be juge in forme of man, & his manly nature, all men and wemen sal be jugit, and yat of all deidis, consenting & thochtis. Swa than the sentence of this artikil is this.

The sentens of yis artikil.

I trow without dout that he is to cum vpon the day of extreme jugement with all his angellis and with exceding powar, in the cloudis of the aer, to geve sentence opon bayth gud and evil, leiffand and dede. I trow that we mone all be present afore his seit and sall se him, quhilk sall reward every man according to his werkis. I trow that apon yat day he sall deliver me and al yat traistis in him be trew leiffand faith (quhilk yat day sal be declarit be the werkis & rewardit eftir as the werkis beris witnes) fra the dede, trubil, sorow & perpetual paynis, of our fayis & fra thair tyranny, than sall we be deliverit for evirmair, and gang with him to eternal blisse and joy.

Moral lessonis of vertew. Now thairfor in this artikil leir ze to feir yat extreme jugement. First considder the infinite wisdome of the juge, of quhome sanct Paule sais:

Hebre 4 Omnia nuda et aperta sunt oculis eius. All thingis ar nakit and oppin to his eyne. That is, all our thochtis, al our workis, al our hail dedes ar manifest and knawin to him. Also God almychty

Hiere.17. sais: Prauum est cor hominis, et inscrutabile, quis cognoscet illud? Ego dominus scrutans corda et probans renes, qui do vnicuique juxta viam suam. Evil is the hart of man and uncerssabil, quha sal ken it? I the Lord that serchis hartis, and eraminis the affectionis of the same, and giffis to ilkane according to his wayis. Secundly, considdir ȳ insuperabil powar of our Juge, quhilk is almychty, to quhom na creatour may make resistence. Thridly, have in thi mynd his inflexibil justice. Now is the tyme of mercy, than sall be the tyme of justice, now is our tyme, bot than sal be his tyme. Quhairfor he sais in ȳ Psalme:

Psal. 47. Cum accepero tempus, ego justicias judicabo. Quhen I sall tak my tyme, I sall juge rycht justic. Quhat remeid agane the feir of that extreme jugement? Doutles the only remeid is in tyme of this lyfe to turne to God and serve him in faith, hoip & cheritie. And as S. Paule writis to the Romanis, spekand of the powar &

Roma.13. jugement of a temporal king, sais thus: Vis non timere potestatem? bonum fac et habebis laudem ex ea. Wald thou nocht feir the powar? do gud, & thou sal have loving of it. Sa it may be said to

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the, wald thou nocht feir the jugement of Christ ỹ king of hevin? do weil or do gud, & yat day of jugement, thou sall have louing of him. Gyf thou speir at me, quhat is the gud that I mone do, to eschaip the dangeir of that jugement? Sanct Johne the Baptist schawis it, sayand to the Pharisianis and Saduceanis: Progenies viperarum, quis demonstravit vobis fugere a ventura ira? Ze generatioun of serpentis, quha hais schawin to zou to fle fra the wraith to cum? That is to say, fra the danger of ỹ extreme jugement. Than sanct Johne giffis yame this counsel, sayand: Facite ergo fructum dignum penitentiæ. Thairfor (sais he) do ze the worthi fruit of penance, declarand plainely, that and we wald eschaip ỹ dangeir of yat extreme jugement, we mone in tyme of this lyfe do the worthi fruitis of penance, prayar, fasting and almous deidis, and leif in the service of God as Christin man aucht to do, according as it sal be largely declarit to you in the sacrament of Penance, To God thairfor be all louing & thankis, honour and glore for evir and evir. Amen. Math. iii.

☞ The nynt artikil. ☜

The xi. Cheptour.

CREDO in spiritum sanctum. I trew in the haly sperit. This is the thrid part of our Crede, contenand the faith, quhilk we aucht to have in the haly spreit, ỹ thrid persone in trinitie, belevand fermely that he is trew God.

And

I trow in. And thairfor we say in this artikil this word In, sayand: I beleif in the haly spreit. Quhilk word we suld say to God allanerly, because that we suld put our principal traist and confidence of our salvatioun in God allanerly. Gyf ony man wald speir at us, quhat is the father eternal, we suld answeir agane and say, he is God. Quhat is his natural sonne our salviour Jesus? we suld answeir and say he is God. Lykwais quhen it is speirit of the, quhat is ỹ haly spreit, thou suld answeir agane and say, he is God, ane distinct persone fra the Father and the Sonne, bot equale with the father and the sonne in powar, wysedome, gudnes, eternite, & all divine maiestie. And this may we leir plainly be the wordis of our salviour geiffand the command of

Math. 28. Baptyme, sayand thus: Baptizantes eos in nomine patris, et filii, et spiritus sancti. Baptize in the name of the Father, and the Sonne, and the haly spreit. In the quhilk wordis it is gevin us to understand that the haly spreit is the thrid person in Trinitie, havand equal powar and auctorite with ye father & the sonne, to geve us remissioun of all our synnis, spiritual regeneratioun, and grace of adoptioun, quhilk is gevin in the sacrament of Baptyme.

The haly spreit. The Angellis of hevin ar spreitis, that is to say spiritual creatouris, and also haly be the halynes gevin to thame of God. The saulis of Gud men & wemen ar callit spreitis in the scripture, and is haly be halynes gevin to thame of God. Bot quhen thou sais I beleif or I trow in

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the haly spreit, thou suld beleif that he is the spreit eternal, makar, kepar, helpar, defendar and providar of all the creatouris of the warld, of quhom it is said: Emitte spiritum tuum, et creabuntur et renovabis faciem terre. Send doune gud Lord thi spreit, and thai sall be creat and maid, and sa sall thou renew the face of the warld. Wairouir thou suld beleif that he is ane haly spreit, nocht be participatioun or resaving of halynes fra ony othir, bot that he is haly of his awin nature, giffar and kepar of all halynes, and that he makis all creatouris haly quhilk ar haly, and thairfor he is callit spiritus sanctificationis, the spreit of sanctificatioun. That is to say, the spreit that giffis all halynes. And to gar us understand syndry haly operationis of the haly spreit, he is namit in the scripture with syndry namis. He is callit digitus Dei, the fyngar of God, for als mekil ȳ our salviour castȝ out devillis fra men and wemen possessit, be the operatioun of the haly spreit. He is callit Spiritus paracletus, because he giffis spiritual consolatioun and comfort to us al in our troubil or ellis because he is our advocat. And how is he our advocat? nocht that he prayis for us, bot that he be his grace steris and inspyris our hartis with faith and lufe, quhairby we pray for our self. He is callit Spiritus rectus, ȳ rycht spreit, because he drawis us fra all carnal & warldly affectionis, and leidis us in the hie way of Gods commandis till the kingdome of hevin. He is callit

Psal. 105.

Roma. i.

Syndry namis of the haly spreit, declaris syndry operationis of the same spreit.

Joan xiiii.

Psal. 50.

spiritus

Psal. 50. spiritus principalis, the principal spreit, because he giffis us principal strenth to resist all the ennymeis of our saule, sa yat na temporal trubil can move us. Psal. 142. He is callit spiritus bonus, a gud spreit, because he pouris into our hart cheritie or lufe of God, quhilk wyrkis in us all gud deidis, he is callit spiritus Roma. 8. adoptionis filiorum dei, in quo clamamus abba pater. The spreit of adoptioun of the sonnis of God, be quhais grace we ar maid the sonnis of God be adoptioun, and baldly we crye to God almychty. Father, Father. And thir haly operationis ar wrocht in us be the haly spreit, and also be the Father and the Sonne, bot be attributioun, thai ar gevin to the haly spreit, because all gudnes and lufe is ascribit to him.

The sentyns of yis artikil. The sentence of this artikil is this. I beleive in the haly spreit and verrai God with the Father & the Sonne, I beleive that in the haly spreit, the father eternal be Christ and in Christ dois all gud, wyrkis al & movis al gud. I beleif ŷ in the gyding and governing of the haly spreit, we sall be the sone cum to the father, because that throch the haly spreit we ar techit, sterit, callit, and drawin of the father & Joan xiii. and xv. the sonne. I beleive that the haly spreit is gevin to us be that faith quhilk is in Christ. I beleive also Gala. iii. that be the haly spreit dwelland in us be his grace we ar the spiritual templis of God, according as 1 Cor. iii. sanct Paule sais: Templum enim dei sanctum est, quod estis vos. The tempil of God is haly, quhilk is your self. And agane: An nescitis, quoniam mem 1 Cor. 6. bra vestra templum est spiritus sancti, qui in vobis est

quem

quem habetis a deo et non estis vestri? Ken ze nocht that your membris ar the tempil of the haly spreit, quhilk is in you, quhom ze have of God? I beleive yat it is the haly spreit yat reprevis our synfull conscience of all our synnis, quhen he reprevis our hartis be his movand grace, callis us to repentance, kyndillis ye fyre of God's lufe in our myndis, mortifeis our corrupit nature & all inordinat concupiscence, lust and plesour, repugnand to the law of God, steiris us to gud, and werkis in us the spiritual fruitis. He is thairfor a sickir pleage of our vocatioun, because that quhen we feil in us, his werkis, that is to say, the conversioun of our hartis in the leivand God, he beris witnes to our spreit, that we ar ye sonis of God be adoptioun, and gif we ar sonnis, we ar heretouris, heretouris trewly of God, and coheretouris of Christ, to quhom be all louing and thankis, honour and glore with the father and the haly spreit, for evir and evir. Amen. Roma. 8. 2 Cor. 5. Roma. 8.

☞ The tent artikil. ☜

The xii. Cheptour.

SANCTAM ecclesiam catholicam. I believe yat thair is ane catholik kirk, quhairin is communioun of sanctis, and remissioun of synnis.

For the declaratioun of this artikil, ze sall understand, that as sanct Paule sais: Vna est fides, thair is bot ane faith. And also the same Apostil sais: Multi vnum corpus sumus in Christo. We quhilk ar into nowmer mony, is bot ane body in Christ, & Ephe. 4. Roma. 12.

Christ

Ephe. 1. Christ is our heid as he sais to the Ephesianis: Ipsum dedit caput super omnem ecclesiam. God the father eternal hais ordanit Christ to be heid ouir all the kirk, quhilk is his body. Thus we have that ȳ catholyk kirk is callit the spiritual spouse of Christ, quhairof sanct Paule sais to the Ephesianis: Christus di-
Ephe. 5. lexit ecclesiam, et semetipsum tradidit pro ea, vt illam sanctificaret, mundans eam lauacro aque in verbo vite, vt exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam, aut aliquid huiusmodi, sed vt sit sancta et immaculata, Christ hais luffit his kirk swa, ȳ he hais gevin himself for it for to hallow it, be the lawar of Baptyme & the word of God, that it suld be haly without smot or fylth. And this is the new citie of Jerusalem, quhilk sanct Johne saw cum downe fra the hevin, adornit and buskit as ane bryde with hir spouse, of the quhilk
Apoc 21. ane voce said: Ecce tabernaculum dei cum hominibus et habitabit cum eis, ipsi populus eius erunt et ipse deus cum eis erit eorum deus. Lo the dwelling place of God with men, and he sall dwell with thame, yai sal be his pepil, and God him self sal be with yame and be thair God.

Quhat is the haly catholyk kirk, and quha ar memberis of it.

The sentence of this artikil is this. I trow fermely that thair is bot ane haly kirk, yat is to say ane haly congregatioun of christin men and wemen ouir all the warld, quhilk hais rycht faith, quhilk hais ressavit ane haly spreit, and is gadderit be the same, gydit and keipit be him, and daily incressis be the word of God and the sevin Sacramentis. I traist that na man sall be saif that is nocht of yis kirk

that

thathaisnochtthesamefaith,thesameevangil,thesame sacramentis, the same hoip and cheritie. And that na Jew nor Pagane, Heretik, Scismatik, or that ar justlyexcumunicat or perseverand in deidely syn sall be saif, bot gif he be reconsalit to the same kirk, and trow and do in all thingis as it dois. And this artikil I confesse also: Sanctorum communionem. The communioun of Sanctis. And the sentence of thir wordis is this. I trow fermely thair is ane company and communitie, quhilk is allanerly of hallowit men and wemen, under ane heid Christ gadderit togeddir be the haly gaist, throch ane trew faith in Christ. And suppose the heid hais partit syndry giftis amang his memberis, quhilk is the congregatioun of faithful men and wemen. Nocht theles, yair is bot ane faith, ane hoip and cheritie amang all, thair is na syndry sectis, or opinioun, or divisioun in the same communitie. I grant thairfor that I am ane member of this communitie and part takar of all thair gud. First of all the blissit meritis of Christ (and of al ȳ meritis of sanctis) be faith of the sacrementis, syne of all the gud deidis done in the kirk. Sa I grant me to be part takar of all yair prayaris & othir gud werkis, & yat every ilkane suld bere otheris byrding.

Quha ar vtouith the haly kirk.

Of thevnitie of the haly kirk.

Quhat is the communioun of sanctis.

I professe also yat quhasaevir bydis nocht in ȳ unitie of yis catholik kirk, he hes nocht of ȳ communioun of sanctis, that is, he is nocht part takar of the common gud before rehersit, quhilk is the meritis of Christ & his sanctis and gud deidis of the christin pepil, because he departis wilfully fra the mistyk bodyof Christ, & is becummin ane rottin dede member quhilk

Quha ar privat the comunion of sanctis.

quhilk resavis nocht the spiritual lyfe and grace, commone to al, quick meberis of the same mistik body, quhilk is the congregatioun of the trew, faithfull and obedient pepil to Christ (quhilk is heid of the same body), and that ar obedient alswa to all his trewand faithful ministaris, rewalaris under Christ of the same congregatioun.

Remissionem peccatorum. I beleive fermely, that allanerly in the haly Catholyk and Apostolik kirk gadderit be the haly spreit, is remissioun of synnis, be Baptyme, and eftir be Penance, and the keys gevin to ỹ kirk. And certainly Baptyme may be gevin be yame quhilk ar out with the kirk as ar all heretikis, scismatykis etc. For gif thai pronunce the wordis of Baptyme trewly in forme of the Catholyk kirk, the persone swa Baptisit resavis the full effeck of the sacrament, quhilk is remissioun of all his synnis, and is incorporate to the mistyk body of Christ. For generally ỹ vertew of all sacramentis standis nocht in the gudness of the minister, bot in the word of God pronunsit be the minister weil, in the forme of the Catholyk kirk, sa the evil ministeris stoppis nocht the effeck of the sacramentis. Thus I beleive fermely that in ỹ sacrament of Baptyme al synnis ar forgevin, bayth original and actual before committit, and sall nevir be imputit agane.

Remission of original syn is gottin be faith and the sacrament of Baptyme.

I beleive that in Baptyme a christin man young or auld is renewit be the haly spreit, deliverit fra ye thirldome of syn, the devil and hell, and maid a fre man w̃ the fredome of the spreit, that he may stoutly fecht agane the devil, the warld, and the flesche and

and be the help of God ouircum thame, and sa with victorie be crownit of God, with glore and joy, and with Christ evirmair ring in hevin. Bot ꝛ we eftir Baptyme fal in synnis, suppose yai be nevir sa grevous and mony, we have the secund remeid quhilk is the sacrament of Penance, be quhilk remissioun of synnis is gevin be the vertew of Christis blude, and ministratioun of the keys gevin to the kirk in the persone of S. Peter, quhen Christ said to him: Tibo dabo claves regni cœlorum. To the I sal geve the keys of hevin: Et quodcunque ligaveris super terram, erit ligatum et in cœlis, et quodcunque solueris Math. 16. super terram, erit solutum et in cœlis. Quhatsaevir thou bynd apon the erde, it sal be bound in hevin, ꝛ quhatsaevir thou louise in erde sall be loussit in hevin. The same auctoritie he gaif to all his Apostils eftir his resurrectioun, sayand: Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis, Joan. 20. et quorum retinueritis, retenta sunt. Resaif the haly spreit, quhais synnis saevir ze forgeve, thai ar forgevin to yame, and quhais synnis saevir ze hald on forgevin, thai ar on forgevin. Thus I beleif that in the sacrament of Penance remissioun of synnis is gevin to al yame ẏ trewly be penitent, ꝛ yat be faith in Christis blude, ꝛ ministratioun of the key of absolutioun pronunsit be ane trew minister of ẏ same catholyk kirk. Secundly, I beleif ẏ trew repentance is the special gift of ẏᵉ haly spreit, quhilk be his grace lythis ꝛ turnis our hart to God as S. Paule declaris to Timothe: Ne forte det illis deus penitentiam ad cognoscendum veritatē et resipiscant a laqueis diaboli, a quo captivi tenentur ad ipsius voluntatem 2 Timo. 2.

Lest paraventour God geve yame Penance to ken the veritie, & to amend thair lyfis, to be free fra the gyrnis or bandis of the devil, to quhom thai ar haldin presonaris evin as the devil will.

Now seand that remissioun of synnis is nocht gottin without trew penance, quhilk contenis Contritioun of the hart, Confessioun of ȳ mouth to the priest, and satisfactioun in dede. And yis trew penance is the gift of God, we suld daily pray to God to geve us grace to repent trewly.

Quha gettis remissioun of synnis fra God.

Thridly, I beleive that nane can get fra God remissioun of thair synnis, except thai forgeve to thair nychtbour all offencis doine to thame. Heir war ane convenient place to declare the nowmer, namis and vertew of the haly Sacramentis, bot because yai require ane special tractit we think it best to deferre the declaratioun of thame to the third part of this Catechis. To God thairfor be all louing and thankis, honour and glore for evir and evir. Amen.

☞ The levint artikil. ☜

The xiii. Cheptour.

Job 5.

Math. 25.

ARNIS resurrectionem. I trow yat this same haly spreit of ȳ father and of Christ sall raise all men & wemen, faithfull & unfaithfull, gud and evil, auld and young, quha is bodely dede. And yat ȳ same flesche quhilk was bureit and corruptit & consu=

consumit of quhat evir maner it be, sal resaif lyfe and leif agane. Thus I beleif & say with sanct Paul: Opertet corruptibile hoc induere incorruptionem, et mortale hoc, induere immortalitate. This corruptibil body mone put on uncorruptioun, & this mortal body mone put on immortalitie, yat is to say, this corruptibil & mortal body quhilk I beir now, at the last day it sall ryse agane, and be maid uncorruptibil and immortal. Sa I be leif and say with Job: Scio enim quod redemptor meus vivit, et in novissimo die de terra surrecturus sum. Et rursum circumdabor pelle mea, et in carne mea videbo deum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius, reposita est hec spes mea in sinu meo. I ken yat my redemar is on lyfe, and that in the last day I sall ryse up out of the erd, and agane I salbe cled with my awin skein, and in my awin flesch, I sall se God, quhom my awin self sall se and my awin eyne sal behald him, and nane othir in my stede for me. Thus my hoip is put in my bosum, that is to say, is sickar in my hart. 1 Cor. xv. 1 Cor. xv. Job 19.

The twelf artikil.

ET vitam eternam, Amen. I trow finally eftir that resurrectioun thair sall be evirlastand lyfe of rychteous men be the haly spreit, evirmair to be in hevin in bodie and saule in perpetual joy and blisse, nevir agane to be diseisit in body, with

hungir and thirst, heat and cald, mister of ony thing, tyrdnes, service or bondage, sicknes, dolour or dede, or ony displesour of body. Bot I beleive that our bodies sall be indewit with immortalitie, maid agil, subtil, cleir & impassibil, according as it is writtin: Fulgebunt justi sicut sol in regno patris eorum. The rychteous sall schene as the Sonne in the kingdome of thair father. And also in our saule sall be na sadnes, sorow or displesour, bot perpetual joye & blisse, evirmair to be had in the cleir sycht of God, lufe of him & everlastand fruitioun, quhairof ye plesour is sa gret ȳ it is writtin: Oculus non vidit nec auris audivit, nec in cor hominis ascenderunt que preparavit deus diligentibus se. In this warld, the ee seis nocht, the eir heiris nocht, it can nocht be compassit w̄ the hart of man, quhat joy and blisse God hais preparit to all yame yat luffis him. The joy can nocht be expremit w̄ our wordis, the joy quhilk we sall have in the kingryk of hevin, to behald the excellent company of blissit Angellis, quhilk sall be marrowis with us in that eternal lyfe. Bot far gretar sall the joy be quhilk we sall haif in the sycht of the glorifeit manheid of our salviour Christ Jesus, quhom we sall se with our bodily eyne. Bot gretast of all & infinite sall the joy be, quhilk we sall have in the cleir sycht of ȳ blissit Trinitie, quhen we sall see with the eyne of our saule thre personis in ane godheid, the father, the sonne, & the haly spreit, thre personis and ane God eternal, almychty, mercyful, rych-

Math. xiii.

1 Cor. 2.

teous

teous & faithfull, thair sall we lufe God perfitly, with all our hart, with all our saule, with all our mynd & strenth, and fulfil the command of lufe perfitly. Thair sall we lufe perfitly our nychtbour as our self, & be evin als blyth of his joy & blisse as we sall be of our awin. And I beleif yat as al gud men and wemen sall leife all togidder in hevin perpetually in joy and blisse, sa sall al evil men and wemen leife al togeddir in hell in company of devills, perpetually in feire & payne. And suppose yai sal be al immortal & sall nevir dee in thair body, yat yair immortalitie is comptit as a perpetual dede, because ý thai sall thoil evirlastand torment, sorow & paynis bayth in saule & body, according to ye sentence quhilk salbe gevin of our salviour on dumis day: Ite maledicti in ignem eternum. Ga ze cursit into ye fyre everlastand, quhilk is preparit to the devil and his angellis. And yair this sall be the conclusion: Ibunt hii in supplitium eternum, justi vero in vitam et eternam. Math. 25. ze wyckit sal pas to the paynis eternal, bot ye rychteous sall pas to the lyfe eternal. I dout nocht that the father and the sonne be the haly gaist sall & will fulfill all thir. Thairfor, I say Amen, that is, verraily this is trew, and sall cum without dout. Thir ar the artikillis of our Crede, quhilk we suld trow with ane special trew faith quhilk severis all rycht christin men fra all otheris, Jewis, Turkis, heretykis, Paganis, ypocritis, & fals christin men etc. And this is the faith on the quhilk the rychteous man leiffis before God. To quhome be all honour louing and glore for evir and evir. Amen. Abacuk 2

In hevin we sal fulfil the command of lufe perfitly.

Of the dede eternal quhair to all evil men and wemen sall be condemnit.

ANE PROLOGE TO THE sevin Sacramentis.

The first Cheptour.

AVRIETIS aquas in gaudio, de fontibus salvatoris. The haly prophet Esaias in the wordis afore rehersit speikis plaine prophecy of ỹ haly sacramentis of the new testament, sayand thus to all faithfull men and wemen: Ze sall draw wattir with joy fra the wellis of our salviour. Be thir wordis we may weil understand the special grace of God, quhilk purgis and clengis our saulis fra ỹ spottis of syn, and slokkins the vehement hait of carnal concupiscence that is rutit in our corruppit nature, sa yat it can have na powar to hurt us, sa lang as we consent nocht to it with ane deliberit mynd and fre will. Briefly this wattir of grace adournis and decoris our saules with all kind of uertew to us necessarie. This precious wattir of grace we suld draw fra the wellis of our salviour Christ Jesus, be the quhilk we understand the sevin Sacramentis of haly kirk. For as the watteris of ỹ wellis springis fra syndry vaynis of the erde & cummis to the wellis, quhairto thai that nedis watter may cum and draw, sa the special grace of God springis to all faithfull men & wemen fra the vaynis of the erde, that is to say, fra the blissit Incarnatioun, haly conversatioun and painful passioun of our salviour Christ Jesu. For trewly quhatsaevir he did, spak or tholit, fra the first tyme of his Incarnatioun to ỹ last moment of his Esaie. 12.

his passioun, it was meritabil of grace to be gevin to us, and specially quhen he was crucifyit apon the crosse & dede for our redemptioun. Than verraily he offerand himself apon the altar of the crosse, as ane sacrifice of sweit savoir, maist acceptabil to God his eternal father for our reconciliatioun, he conquest, he wanne, and justly deservit aboundance of grace, quhairof all faithfull men and wemen mycht be participat to obtane yair justificatioun & eternal salvatioun according as sanct Johne the evangelist sais: De plenitudine eius nos omnis accepimus. Of his fulnes all we have ressavit, That is to say, of that aboundance of grace, quhilk was gevin to our salviour without measour & of his meritorious passioun, all we that beleiffis in him with a levand faith, ressavis ane certane measure of grace, according to his pleasure. Thairfor yat the vertew and meritis of Christis passioun, or the grace quhilk he deservit for us be his passioun, may be applyit, drawin and brocht to us be sum wayis to us maist convenient, thair is institute & ordanit be the auctoritie of God sevin haly Sacramentis, quhilk ar Baptyme, Confirmatioun, the Eucharist or the sacrament of the Altar, Penance, Extreme unctioun, Ordour, and Matrimonie. Thir (I say) was ordanit be almycbty God to be to us instrumentis of our salvatioun, & as spiritual cunditis & wellis of grace, in the quhilk, and be the quhilk, we may ressave the wattir of Goddis grace deservit to us be the vertew & meritis of Christis passioun, quhilk saiffis nane, bot thame allanerly to quhome it is applyit

Joan 1.

The hail number of the sacramentis.

plyit be trew faith, dew ministratioun & worthi ressaving of the sacramentis. Quhairfor O christin pepil I exhort zou to draw this precious wattir of grace fra the wellis of our salviour. For and ze with diligence will leir the vertew of the sevin sacramentis, and seik for the grace of God offerit and promissit to you in the same sacramentis, persevere in the same grace of God, ze sall have heir in this lyfe gret spiritual joy and blythnes in God, and in the lyfe to cum ze sall be sickir of the eternal joy and blysse.

As wattir be natural propertie weschis and makis clein the thing that is foule, and slokins the thing yat is het, sa the grace of God ressavit in the sacrament of Baptyme weschis the saule of him that dewly ressavis it, fra the spottis of original syn, and also actual afore committit, & with yat it slokins and diminissis the vehement het of carnal lust and concupiscence quhilk bydis in our fragil nature eftir Baptyme, sa in othir sacramentis, ȳ sensibil signe proponit outwartly to our sensis, betakins sum certane operatioun of ȳ grace of God wrocht in our saulis inwartly. Quhy is it said in the foresaid diffinitioun, yat ane sacrament is the cause of grace? seing yat na creature hes powar to geve grace, bot God allanerly? according as ȳ prophet sais in ȳe Psalme: Gratiam et gloriam dabit dominus. It is the Lord our God that sall geve grace & glore. We grant that God allanerly is the gevar of grace, nochtheles, he hais gevin vertew and powar to the Psal. 83.

Sacramentis to be instrumentis of his grace, quhilk thai cause in our saulis, nocht be thair awin natural powar and vertew, bot allanerly be the mycht of God assistant and being present in ꝑ with his sacrament in his haly word. And as the corporal fyre of hell be powar of God gevin to it, is ane instrument of goddis justice, in perpetual tormenting of the spreitis and saulis in hell, sa in this present kirk militant, the sacramentis ar instrumentis of goddis mercy and grace in our justificatioun, sa sanct Paule callis the sacrament of Baptyme ꝑ lawar of our spiritual regeneration ꝑ renovatioun in our saulis. Thus ze may easely understand quhow ane sacrament is ane sensibil signe, takin and marke of grace, quhilk it contenis and signifeis, and also as ane instrument is ye cause of ꝑ same grace to be gevin to our saulis, quhen it is dewly ministerit and worthely ressavit.

Titum. iii.

The ii. Cheptour.

QThairfor or to quhat effeck was the sacramentis of the new testament institute be our salviour? Trewly for syndry causis verrai expedient and profitabil to the christin pepil. First to be sensibil takins and markis of that gret congregatioun callit the kirk of our salviour Christ, for as sanct Augustine sais: In nullum nomen religionis, sive verum sive falsum coagŭlari homines possunt, nisi aliquo signaculorum vel sacramentorum visibilium consortio colligentur.

Aug. contra Faustum lib. 19. ca. ii. & de doctrina christiana lib. 3. ca. 9.

Thair

Thair is na name of religioun or godly maner of leving other trew or fals, quhairby men may conveine and byde togidder, except thai they be fessinit and bund togidder in a company with certane signes or sacramentis, quhilk may be sein of yame all. Men of a contrai or natioun gangand to battail usis to have a signe or takin apon thame, quhairby thai may be knawin amangis thame self and also fra otheris quhilk ar of strange natiouns. Part beiris the signe or takin of ane quhyte crosse, part of ane red crosse, part a thing, part othir thing. Sa our Lord Jesus Christ willing to have his awin pepil to abide to gidder in the unitie of a faith, & to knaw ane ane othir amang thame self to be of ane faith, and to be knawin also fra all otheris quhilk ar nocht of that faith, he hais ordanit certane sensibil signes, takins or markis callit sacramentis, quhilk ar few in thair nowmer, easy to be kepit, and excellent in thair significatioun. Sensibill takins of Christis religioun.

The secund cause of the institutioun of the sacramentis was, nocht allanerly to signifie and betakin grace and halynes to be gevin to us, bot also thai war ordanit to sanctifie & to geve to our saulis ye special grace of god (as we declarit to you afore) as the instrumentis of our sanctificatioun. As for exempil, quhen ane cunning and expert Cirurginar heilis the woundis of ane hurt man, he himself under God is the principal heiler of the woundis be the meanis of the playsteris laid to the woundis, nocht theles the towellis, bandis

or rowlis quhilk haldis fast the plaisteris to the woundis, ar instrumentis of the heiling and curing of the same woundis. Sa our salviour Jesus Christ is our hevinly Ciruringar comparit to the Samaritane that helpit the woundit man quhilk lay half dede half quick betwein Jerusalem and Hierico, for with the vertew of his passioun as with ane medicyne or plaister and with his sacramentis as w spiritual rowlis or bandis quhilk applyis, haldis and kepis the playster of his passioun to the woundis of our saulis, he heilis perfitly our hurt and woundit saulis, and be this ze may easily knaw quhat difference is betwein the sacramentis of the auld law and the sacramentis of the new law. For thai war allanerly schaddowis, takins and figuris, that signifyit thingis to cum, quhilk quhen our salviour Jesus Christ in his cumming had fulfillit, thai war takin away, & thairfor takin away because thai war fulfillat. And thir sacramentis of ye new law was institute, quhilk ar of gretar vertew, to us mair profitabil, easiar to be kepit and observit, fewar in nowmer, nocht only ordanit to signifie and betakin grace, bot also to cleng & sanctifie our saulis. Thir twa causis afore rehersit ar maist principal quhy the sacramentis of the new testament was institute and ordanit be our salviour Jesus Christ. Nochttheles yair is syndry othir convenient and reasonabil causis of thair institution, quhilk suld nocht be left unschawin to you.

Luce. x.

Aug. contra. Faustum lib. 19. ca. 11. 13. 16.

First

First as thai war institute to be signis & takins of the grace of God to be gevin presently, sa ar yai takins & memoriallis of the passioun of our salviour Christ, and also signis prognosticat & foreschawand of the glore to cum. And swa thai geve to us consolatioun & comfort. Thai raise & steris up in us ye trew faith in Christ. Thai geve warning to lufe ane ane othir, because thai ar instrumentis of grace commoun & equal to all faithful men and wemen. Attour thai say nocht by the trewth quhilk techis the sacramentis to be institut and ordanit for thre othir causis convenient. First for our humiliatioun, that man meikly at God's command submit himself to be curit fra synne be the rycht use & ministratioun of certane sensibil thingis, quhilk turnit himself fra God proudly be inordinat lufe and abusing of sensibil thingis. It is rycht and reasone that quhair syn rysis and begynnis, yair also it may dee and have ane end.

Aug. contra Faustum lib. 19. cap. 9.

Thai war ordainit also for our eruditioun & trew instructioun, for thai geve us to understand that the will of God is to geve us presently his mercy and grace, sa that quhen we see ony thing done to us in the sacramentis outwartly in our bodie, we suld beleve that sum special effect of grace is wrocht inwartly in our saulis. As quhen the wattir of Baptyme weschis ye bodie owtwartly, we suld beleif that the grace of God purgis and weschis the saule inwartly fra original syn, and sa lykwise of all the laif of the sacramentis.

Contra Faustum lib. 19. cap. 16.

Thridly thai war also institute for the spiritual exercitioun of all faithfull men & wemen in the sevin principal vertewis. In the sacrament of Baptyme we professe and pronuncis our faith, & of tymes heris othir, quhilk ar baptizit, rehers, pronunce and professe thair faith, and thairfor was callit in auld times the sacrament of faith. In extreme unctioun we grow in hoip of ỹ mercy and glore of God, be the meritis of Christis passioun, and prayaris of the kirk. In the sacrament of the Altar we ressave gret increse and exercitioun of trew faith lufe & cheritie towart God, because ỹ our salviour Christ in the same blissit sacrament hes gevin really & presently his awin precious body and blud, in quick remembrance of his passioun, and also to be the spiritual fude of our saulis. And thairfor the doctor Hylarius callis it the sacrament of lufe. In ỹe sacrament of Confirmatioun we ressave the vertew of Fortitude and spiritual strynth of our mynd, to stand stowtly in the confessioun of our faith, agane all ennemeis of the same faith. In the sacrament of Penance we have exercitioun of justice & rychteousnes. For na man can do worthi penance, bot gif yat he justly satisfie his nychtbour and mak ane mendis to him w̃ all his powar for wrangis done to him. In the sacrament of Ordour, specially of preistis ỹ kennis yair vocatioun & dois yair office, yai have exercitioun of prudence be study, contemplatioun, preching ỹe word of God, praying for the pepil, & in dew ministratioun of

Lib. 8, de. minitate.

the

the Sacramentis to thair parischenaris, of quhom thai have cuir and charge gevin to yame ꝛ also yair corporal leving. In the sacrament of Matrimony, thai yat ar maryit personis hais exercitioun of temperance, because that bodily plesour is contenit with in the bandis and boundis of lawful mariage. Thus it is manifest and plaine, yat be dew ministratioun of the sevin sacramentis, we have exercitioun in the sevin vertewis afore rehersit.

Quhairof is ane sacrament constitute ꝛ maid? Trewly of twa principal partis. The ane is ane sensibil thing, quhilk be sum propertie betakins ye grace of God, as wattir, oyle, breid, wyne, impositioun of handis ꝛ siclyk, the othir parte is the word of God expremit be invocatioun of the Trinitie and grundit in the promis of mercy, quhilk is maid be our salviour Christ to all thame quhilk in trew faith of the same promis ressavis dewly the sacrament or at the leist makis na abstacle agane the grace of God quhen thai ressave the sacrament. And suppose thir twa thingis ar the principal partis of ilk sacrament, quhairin standis the hail nature and substance of the same, zit is yair eikit be ye authoritie of haly kirk certane ceremoneis, quhilk his bein usit in the ministratioun of ilk ane sacrament sen the Apostillis tyme hytherto. And gif ze wald knaw quhairfor thai war eikit. Trewly nocht to be principal or substancial partis of the sacrament. For in tyme of extreme neid a sacrament may be ministrit but ony siclyke ceremonyis. Bot verraily yai war ordanit yat ilk a sacrament mycht be usit with honest

gravitie, with reverence, with honorabil ordour and with execution of our faith and to geve instruction to us quhat is done in the sacrament. And as for the minister of the sacramentis, suppose he be ane evil man, heretyk, scismatyk, excomunicat, or in dedlie syn, zit he intendand as the kirk intendis and in the ministration of ye sacrament usis the forme of ye kirk, & he doand as the kirk dois, & usand the forme thairof, his evil stoppis nocht the effect of the sacrament, quhilk as we said afore sanctifyis our saulis, nocht be the meritis of the minister, bot allanerly be the meritis of our salviour, quhilk hes ordanit thame.

of Baptyme.

The thrid Cheptour.

THE Sacrament of Baptyme hes twa partis, quhair of it is constitute and maid. The ane part is the element of wattir, the vthir part is the worde of God. Quhy was wattir ordanit to be one of the partis of Baptyme? First because of the significatioun, for as wattir weschis and clengis the bodye outwartly sa we suld beleve that be the sacrament of Baptyme, we ar weschin in our saulis fra original & all vthir actual synnis afore committit. Secundly wattir is ane element commoun to all men and wemen & easy to be gottin in all partis quhair men hais thair dwelling places. Thridly our salviour Christ was Baptizit be the ministratioun of sanct Johu ye Baptist in the wattir of Jordane, of quhome sanct Augustine sais thus: Christus tactu sue mundissime carnis, vim regeneratiuam contulit aquis. Quhen our salviour Christ was Baptizit, and with his haly and clein bodye twichit the wattir, than he gave vertew & powar to the wattir to regenerat & bring us furth agane with ane new birth. The gret flud commonly callit ye flud of Noe, because it was in Noes tyme, was ane figure of ye wattir of Baptyme. For as almychty God, be

yat

yat same flude destroyit all warldly creaturis levand on erd, few except, quhilk he saifft in the ark be ye wattir. Sa in the wattir of Baptyme, the warld is destroyit, that is to say, al vyce and synne perissis. And thai that be baptizt in the ark, that is to say, in the faith of haly kirk, ar saifft be the wattir of Bap=
1 Petri iii. tyme, as sancte Peter techis in his epestil. Attour the wattir of Baptyme is weil figurat be the red se. For as king Pharao with all his hoist persewand the barnis of Israel was drownit in the red see, sa in the wattir of Baptyme the devil and all his hoist of synne, is vincusit, ouircumit and put away, and the trew faithful pepil of Christ ar saifft. Thus ye may understand plainely yat for syndry convenient resonis and figuris wattir was weil ordanit to be ane of the twa partis of Baptyme.

The secund part of Baptyme maist principal & mychty in operatioun is the word of God, be invo=catioun of ỹ blissit trinitie, groundit upon this promis
Marce 16. quhilk our salviour makis on this maner: Qui crediderit et baptizatus fuerit, saluus erit. Quhasae=vir beleiffis and is baptizit sall be saifft. The word of Baptyme is expremit be the minister of the
Of the promis of baptyme Math. 28. same, efter the forme and maner gevin be our salvi=our quhen the minister sais: Ego baptizo te in nomine patris, et filii et spiritus sancti, Amen. I bap=tize the in the name of the father, and the sonne, and the haly spreit. Amen. This word suld be considerit maist principally, for yis word is it yat clengis our saulis with the wattir. Tak away this word fra the wattir, quhat is the wattir bot allanerly wattir, as

we

we mycht say plainly, ꝛ this word be nocht trewly ꝛ faithfully expremit, the wattir may nocht be callit a part of Baptyme, bot ꝛ yis word be jonit to ꝯ wattir, than is yair a perfit sacrament. How hes the wattir yis vertew ꝛ powar, yat quhen it twichis ꝯ body, it weschis the saule, bot be the resone of ꝯ word, nocht only because yat word is spokin ꝛ pronunsit be the mouth of the minister, bot also because it is beleifft and ferme faith is gevin to it, sa the saule of yat persone quhilk is baptizit is clengit fra all synnis and borne agane in God ẅ ane new byrth nocht be vertew of the wattir only, bot be vertew of ꝯ word trewly expremit ꝛ faithfully belevit. For quhen the minister of Baptyme sais: Ego baptizo te in nomine patris, et filii, et spiritus sancti, Amen. I baptize ꝯ in the name of ye father, ꝛ the sonne, ꝛ the haly spreit, Amen. Aug contra Faustum lib. 19 cap. 16.

The sentence of thir wordis is yis: With yis sensibil signe ꝛ takin quhilk I do now, dippand ye in wattir or powrand wattir on the, pronunceand yir wordis: I baptize the in the name of the father, ꝛ the sonne, and the haly spreit. I declare to the plainly ꝯ all thi synnis ar forgevin to the, ꝛ yat you ar ressavit into the favour of God, the father, the sonne, and the haly spreit, quhilk ar thre persones and ane god, eternal and mercyful. For quhat othir thing is Baptyme, bot ane faithful cunnand and sickir band of amitie maid be God to man, ꝛ be man to God? For in als mekil yat ye persone quhilk is baptizit, other be him self or be his godfather ꝛ godmother, oppinly renuncis ꝛ forsakis ye devil ꝛ al his werkis, ꝛ oblissis him self

The sentence of the wordis of Baptyme. Augusti. in Joannem tracta 80. Of the cunnand maid in baptym betwein God and man.

self in service to the trew levand God that all the dayis of his lyfe, he sal mortifie the memberis of syn, and serve his god in trew faith of haly kirk, ỳ wyrkis be lufe. In Baptyme is ane cunnand or band quhilk man makis to God, and on the othir part, for als mekil that God almychty agane to the persone sa Baptizat oblissis himself to forgeve to him al his synnis, and yat for the lufe and meritis of his natural sonne Jesus Christ he will geve to him his haly spreit, to quickin, to sanctifie and to renew his fre will and mak him ane new creature in God, it may be callit ane cunnand or band, quhilk God makis to man, quhilk the Apostil sanct Petir declaris with gret gravitie sayand thus: Sic vos baptisma saluos facit, non carnis depositio sordium, sed conscientie bone interrogatio in deum, per resurrectionem Jesu Christi ex mortuis. Baptyme is nocht allanerly the outwart wesching of the body fra filth, bot it is ane conditioun or band of ane gud conscience towart God, be the ressurectioun of Christ. That is to say, God almychty in the sacrament of Baptyme testifeis he is content & pleasit with us for Christis saik quhilk rais fra dede to lyfe, that on the othir part gud conscience may keip conditioun ẅ God, traistand that God is pleasit with him for Christis saik. Ane figure of Baptyme in the auld law was circumcisioun partly agreand ẅ Baptyme in effect & signification. For circumcisioun was a signe of a certane band or conditioun maid betwein god and Abraham and all Abrahamis posteritie. Thus the scripture sais: I will (sais God to Abraham) mak

1 Petri iii.

Circumcisioun was ane figure of Baptyme, Gene. 17.

ane

ane cunnand or conditioun betwein me and the and also thi seid eftir the in thair generatioun with ane perpetual band, yat I may be thi God, and also the god of thi seid that sal cum eftir the. Thou thairfor sal keip my cunnand, and thi seid also in yair generatiouns. Than god declaris the same cunnand saying: This is my cunnand quhilk ye sall observe and keip betwein me & you. Ilk ane man child borne amang you sal be circumcisit, a barne of aucht dais auld sall be circumcidit, and sa my cunnand, band or conditioun sall be in your flesche for evir. Eftir the same maner our salviour speikis to his discipils sayand: Gang and teiche all natiounis, baptizing thame in the name of the father, and the sonne, and the haly spreit. Math. 28.

And as the scripture of the auld law said: Masculus cuius præputii caro circumci sa non fuerit, delebitur aīa illa de populo suo, quia factum meum irritum fecit. Gene. 17.

A man child quhais flesche is nocht circumcidit, the saule of him sall be put away fra his pepil, sa our salviour said of Baptyme: Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum dei. Joan. iii.

Except ilk man and woman be borne agane be wattir and the haly spreit, he may nocht entir into the kingdome of God.

Quhat is the special powar, vertew, and effect of the sacrament of Baptyme? Trewly the vertew and effect of Baptyme is well declarit be the Apostil S. Paule quhen he callis Baptyme the lawar of regeneratioun and renovatioun. And yat ye may plainly understand this spiritual regeneratioun & renovatioun, call to your remembrance, quhou all Of the vertew and effect of Baptyme.

men

men and wemen ar consavit in original syn, except our salviour Christ & his mother the glorious virgin Mari, al may sa the wordis of the Prophet in
Psal. 50. the Psalme: Ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea. Behald I was consavit in iniquitie, & my mother consavit me in synnis. And because of the synnis quhairin we ar borne, Christ and his mother except, we may al say
Ephe. 2. the wordis of sanct Paule: Eramus natura filii ire sicut et ceteri. In our natural & first nativitie we war al borne the sonnis of wraith as otheris ar, yat is to say, quhen we war borne of our moder we war borne in the state of damnatioun, & be the rychteous jugement of God for ye syn of our first father Adam condemnit to want ỹ joy eternal. Attour ofttymes yai yat cum to the yeris of discretioun, personally & actually brekis the command of God, and be that incurris the indignatioun of God, & ar in dangear of
Ezechi 18 the paynis eternal as it is writtin: Anima que peccauerit ipsa morietur. The saule yat synnis ye same sall dee. And quhat is the dede of the saule, bot eternal damnatioun to ye paynis of hel, according as S.
Roma. 6. Paule sais: Stipendia peccati mors est. The stipend or waige gevin for syn is dede & damnatioun. Bot in the sacrament of baptyme, al we yat ar baptizit ar re-
The first effect of Baptyme. generat & borne agane spiritually w̃ ane new birth & maid new in our saulis. First quhen zoung bairnis ar baptizit, ye original sin quhairin yai war consavit & borne is forgevin to thame, & quhen men & wemen quhilk ar cum to the yeris discretioun ar baptizit, thai get remissioun of al yair synnis, nocht only original

ginal bot also actual & personal, quhilk yai did vair self agane the command of God. Thus in the sacrament of Baptyme al synnis ar forgevin, according as S. Petir sais in the Actis of the Apostilis: Penitentiam agite et baptizetur vnusqiusque vestrum in noīe Jesu Christi in remissionem peccatorum vestrorum. Lat ilk ane of you be baptizit in ye name of Jesu Christ for ȳ remissioun of your synnis. Consider now christin pepil, gif yis be nocht ane excellent vertew & effect of Baptyme to have all our synnis forgevin to us, & be reasone of that to be deliverit fra the thirldome of syn, the devil & hel. Than we ar at peace w̄ God, than we have ane blyth & merry conscience, belevand sickirly yat God is nocht wraith with us, & sa wil nocht condemne us fra our synnis, weikepand fermly the conditioun of our baptyme. The secund effect of Baptyme is ye ressaving of the haly spreit, quhilk zettis in our hartis the trew lufe of God yat we may keip his commandis perfitly w̄ ane spiritual libertie, according as s. Petir sais in ye foresaid auctoritie, quhen he said: Lat ilk ane of you be baptizit in ye name of Jesus Christ in ye remissioun of your synnis. Than it followis; Et acciptetis donum spiritus sancti. Ze sal ressave the gift of the haly spreit. Now considder agane O christin man quhow precious is this effect of Baptyme. Sa lang as we remane in syn we have na perfit lufe to God & his commandis, we have na wil to do yame & gif we do part of yame in our outwart deid, other for feir of punitioun, or forsumtemporalreward, ȳ doand is nocht plesand & acceptabil to god, because ye siclik deidis is nocht done

Actuum2.

The secund effect of Baptyme.

frely

frely for the lufe of God. Bot quhen we ressave the haly spreit he gevis us the trew lufe of God that we may with libertie and lufe do the commandis of God. The thrid effect of Baptyme is, that in Baptyme we ar cled with the rychteousnes of Jesus Christ, he & his rychteousnes is gevin to us, sa that we may say trewly Christ is ours, his halynes, his rychteousnes, his meiknes, his mercy, and cheritie is communicat and gevin to us in the sacrament of Baptyme, that we may cleth our self with his rychteousnes, & repute it as our awin, as sanct Paule techis to the Galathianis: Qui cunque enim in Christo baptizati estis, Christum induistis. Quhatsaevir ye ar quhilk ar baptizit in Christ, ye ar cled wt Christ. And trewly to be cled with Christ in our saule, is to us mair precious, than gif our body war cled with cleth of gold, set with perlis & precious stanis. Peradventure ze will say, gif sa be yat in the sacrament of Baptyme thair is gevin to us remissioun of original syn, quhat is then the cause that eftir hend that we ar baptizit we feil in our flesche carnal concupiscence, the dreggis of original syn, quhilk daily movis & steris us to breik the command of God? Answeir to this questioun ze have in the nynt & tent commandis. And schortly now we say that this concupiscence of the flesche aganis the spreit eftir Baptyme is na synne to us, except we consent with ane deliberit mynd to do in dede the same concupiscence or to have in our mynd lang pleasure and delectatioun

The thrid effect of Baptyme.

Gala. iii.

That carnal concupiscence eftir baptyme is nocht syn but consent.

tatioun in ỹ same but deid, quhilk also is syn, as we declarit yair. Secundly we say to you that all the dais of our lyfe we suld labour to mortifie the same concupiscence, be praying for the grace of God, be putting doune the first motiouns and rysingis of ỹ same, be fasting, be almous deid, be honest and convenient labouris, be hering of the word of God, be studie of haly scripture, be fleing evil company, be meditatioun of ye presence of god, be remembrance of our dede, be consideratioun of the paynis ordanit for thame that brekis the law of God, and also be hoip of reward for keping of thame. With thir spiritual wepins we suld mortifie the concupiscence of our flesche, and bring it in subjectioun of the spreit, and sa we sall optene eternal lyfe.

And that we may the mair easely ouircum the powar of this concupiscence, we ar helpit in the sacrament of Baptyme, quhilk breikis the violent powar of the same concupiscence, & makis it sa feble and waik, that we fechtand aganis it with the spiritual wapins afore rehersit, we may easily ouircum it and get victorie. Thus christin pepil ze have four excellent and precious effectis and vertewis of Baptyme: Remissioun of all synnis. Ressaving of the haly spreit to be cled wt Christ Jesu. And vat the concupiscence is maid febill and waik, unabill to noy us sa lang as we consent nocht to it with a deliberit mynd. The fourt effect of Baptyme.

☞ Of the cerimonyes usit in the ministratioun of Baptyme.

The fourt Cheptour.

Convenient causis of the cerimoneis usit in Baptyme.

AS ane wyse mother fedis hir young tendir barne with milk and soft meitis, til it may grow to mair perfectioun of strenth. Sa our mother the haly kirk techit be inspiratioun of the halye spreit, usis in the ministratioun of the sacramentis certane cerimonyes nocht only for the honest and reverent ministratioun of the sacramentis, bot also for the plaine and easy instructioun of thame yat ressavis the sacrament, and of thame also quhilk seis the ministratioun of the sacrament. Sa in the sacrement of Baptyme ye minister usis syndry cerimonies, quhilk quhen thai ar weil kend quhat yai betakin and signifyis, thai geve instructioun of all the misteryis and gratious giftis of God gevin in Baptyme. Thai steir us to have trew faith in Christ Jesu, thai geve us plaine knawlege of ȳ pointis of our christindome, yai gar us understand our professioun and haly vow quhilk we mak to God in our baptyme. Brevely yai discrive plainly the conditiouns of ane christin man. Sen thair for that thai ar so profitabil to us, and also hes bein usit sen the beginning of the kirk hitherto with gret gravitie, honour & reverence we suld nocht contemne or lythly thame, bot leir quhat yai mene w diligence & se yame usit w reverence. Quhen ȳ barne is brocht to the kirk to be baptizit solemly, first at yᵉ kirk dore, the minister makis

ouir

ouir the barne ane exorcisme, eftir this maner: First he blawis apon the barne in takin that the evil spreit be ȳ powar of God sall be expellit fra yat barne & have na powar to noy it, & that the haly spreit sal dwel in it as gyder & governour. The first cerimonie of baptyme.

Secund, the minister makis ye signe of the crosse apon ye barnis brow & his breist, to signify yat he is to be maid ane christin man, and that he suld all the dais of his lyfe lippin in Christ Jesu yat for him was crucifyit, & ȳ he suld nevir be eschamit oppinly to confesse him self ane christin man. 2.

The thrid, the minister puttis salt in ye barnis mouth, quhilk betakins yat his wordis suld evir be seasonit with the spiritual salt of wisdome & discretioun, and that he suld keip him fra the coruptioun and stink of dedlie syn. 3.

The fourt, the minister reidis ȳ evangil: oblati sunt Jesu peruuli, quhilk makis mentioun quhou that young barnis was brocht to our salviour Jesu, to signifie that christin men & wemen may lauchfully offir barnis to our salviour Christ, and bring thame to the sacrament of Baptyme, because our salviour sais: Sinite peruulos venire ad me. Thoile young barnis to cum to me. 4. Math. 19.

The fift, quhen this is done the godfatheris and godmotheris layis yair handis apon ye barne and sais the Crede and the Pater noster, and in sa doing yai represent ye hail kirk of god, quhilk offeris that barne to our salviour Christ, and ressavis it to hir faith. For trewly nocht only the godfatheris and godmotheris offeris the 5.

barne to Baptyme, be thair perticular faith, bot also the hail kirk of God, that is to say, the hail congregatioun of christin pepil (quhilk is content that barnis be baptizit) offeris the barne to Baptyme, and in the faith of the hail kirk representit thair be the godfather and godmother, the barne ressavis his christindome in the sacrament of Baptyme. Nairovir the godfather and godmother doand as we said afore, ar maid borrowis or soverteis for the barne, that it sall keip the professioun of Baptyme and trew christindome. And thairfor thai suld with gret diligence exhort the barne quhen it cummis to discretioun to keip his christindome to leif ane chast lyfe, to keip justice and equitie, and to serve God in feir, faith, hoip and cheritie, and afore all thingis thai suld see that the barne leir perfitly the Pater noster, the Ave and Crede with the ten comandis.

6. The sext, eftir this the minister takis his spattel and unctis the barnes neysthirles and the eiris, to signifie that a christin man suld have ane sweit savoir, that is to say, ane gud name and fame that he may be callit a gud christin man, & also yat he have alwais his eiris oppin to heir the word of God.

Eftir yat the exorcisme is endit ye barne is brocht to the Font, & quhen the name is gevin to the barne be the mouth of the godfather and godmother, the barne renuncis the devil and al his workis. First ye
7. minister sais. Abrenuncias sathane: Renuncis ye the devil. The godfather & godmother answeris for ye barne, sayand: Abrenuncio. I renunce. The minister speris agane: Et omnibus operibus ejus? Renuncis thou all the workis of the devil.

Thai

Thai answeir agane I renunce. The minister speiris agane the thrid tyme: Renuncis thou all his pompe, all vanities and glore of yis world pryde, excesse, inordinat lust and plesour? Thai answeir agane ye thrid tyme, sayand: I renunce. We suld thairfor evirmair have mynd of this word quhilk we promisit in our Baptyme, and nevir to let it gang out of our remembrance. For doutles it is the word of our professioun quhilk we have vowit and promissit to God oppinly in the face of haly kirk, quhilk & we wald beir continually in our mynd, we mycht easely ouircum al the tentatiouns of the devil, pryde, covetousnes & lychery with all othir synnis. Than this beand done, The barne that is to be baptizit is viii. vnctit with haly oyle apon his breist, to signifie that his hart is consecrate to God, and that his mynd is confortit in the faith of Christ. Also he is vncit betwene his schulderis, to signifie yat God giffis him strenth to do gude deidis, to beir the yoik of Christ be observatioun of his commandis, to help his nychtbour for Goddis saik in doing the deidis of cheritie. Quhen the unc- The Ca-
ting is completit, yair followis ane Catechisme, techisme.
that is to say, ane inquisitioun of our faith, quhilk we aucht to have of the blissit Trinitie, the father, the sonne, & the haly spreit, quhairto thai geve answeir sayand thre tymis: Credo. I beleif. Agane the minister sais: Credis sanctam ecclesiam? Remissionem peccatorum? Carnis resurrectionem? et vitam eternam post mortem? Trowis

thou that thair is ane haly kirk? Remissioun of synnis? Rysing up agane of the flesche, and eternal lyfe eftir the dede? The answeir is maid be the godfatheris and godmotheris in the barnis behalf. Credo. I beleif. Quhen the barne eftir this manir hais professit and confessit his faith. The minister speiris at him, sayand: Vis baptizari? Wil you be baptizit? Thai answeir agane volo. I will. To signifie that na man can be saffit bot be consent of his fre will movit be grace and callit be ye word of God. Than in continent the barne is baptizit in the name of the father, & the sonne, & the haly spreit. Quhat thir wordis betakins, quhat band or conditioun in thir wordis is contrackit betwene God and man we declarit to you afore. In sum countrei thai use to dippe the barne thrise in the wattir of the font and in sum countrei thai laive or pouris wattir on the barne thrise, quhilk of thir usis be done, it rakkis nocht, for Baptyme is gevin bayth the wais. And ye barne is twichit with ŷ wattir of Baptyme thrise: Anis quhen the father is namit, anis quhen the sonne is namit, and anis quhen the haly spreit is namit, to declare yat the father, the sonne, and the haly spreit, ar thre personis and ane God, all thre of ane wisdome, of ane powar, of ane gudnes, of ane majestie and eternitie. Also the same is done in representatioun of the burying of our salviour, quhais body lay thre dais in the graif, counting a part

of

of a day for ane hail day, and raise to lyfe agane potently the thrid day, be quhais exempil we suld ryse out fra syn be Baptyme to ane new lyfe, and nevir to fall agane in syn, evin as our salviour raise and nevir deit agane.

Quhen the barne is baptizit, he is vnctit with Crisme apon his foreheid, and yat betakins plainly, that he is than maid ane christin man, ressavand his name fra Christ, and evirmair to be in deid, and sa be namit Christis man, Christis servand or Christis knycht. And suppose we expreme to you for schortnes ye manchild, zit we understand baith manchild and womanchild, for thai ar bayth lik in ressaving the sacrament of Baptyme. Last of al ye barne that is baptizit, is cled w ane quhite lynning claith callit ane Cude, quhilk betakins that he is clene weschin fra all his synnis, that he is brocht to the libertie of the haly spreit, that he suld lyve ane innocent lyfe all the dais of his lyfe, aye quhil he cum to the jugement seit of our salviour. And finally ane lychtit torche or candil is gevin to him in his hand, quhilk betakinnis yat he suld leif sa perfitly eftir ȳ Evangil of Christ, that he mycht geve the lycht of gud exempil to his nychtbour, that throch him God may be glorifyit.

The minister of yis sacrament suld be ane preist, havand ordinary auctoritie, a man of laudabil lyfe, nochttheles quhen he ministeris Baptyme or ony othir sacrament, we suld tak na tent to his lyfe gif

Quhat is the minister of Baptyme.

gif it be laudabil or unlaudabil. For trewly it is nocht man quhilk giffis, bot Christ our salviour gyffis the effect of Baptyme, and the preist is allanerly the minister of Baptyme under Christ. And quhen he sais, I baptize the. It is as mekil to say as I represent Christ as his minister, and nocht in my meritis, bot allanerly in the meritis of Christ I minister to the this haly sacrament. And quhensaevir the tyme of neid chancis that the barne can nocht be brocht conveniently to a preist & the barne be feirit to be in peril of dede, than all men and wemen may be ministeris of Baptyme, swa that quhen thai lay wattir apon the barne with that, thai pronounce the wordis of Baptyme intendand to minister that sacrament, as the kirk intendis.

☞ Of the sacrament of Confirmatioun.

The fift Cheptour.

How expedient it is to ressave the sacrament of Confirmatioun.

NOW be rycht ordour followis the sacrament of Confirmatioun. For as in ye corporal lyfe, first a man is borne be natural byrth, and eftirhend he growis in dew quantite and strenth of his bodye, sa it is in the spiritual life, first we ar regenerat and borne agane spiritually be wattir and the haly spreit in the sacrament of Baptyme and maid the sonnis of God be adoptioun, & eftir hend in the sacrament of Confirmatioun, quhen it may be conveniently gottin, we ressave the haly spreit to the spiritual quantite

quantitie and strenth of our saule, quhilk is to us verrai necessary. For all the dais of our lyfe we fecht wᵗ thre ennemyis, the flesche, the warld and the devil. The flesch couettis agane ȳ spreit and ȳ spreit aganis the flesche, thir ar contrary ane to ane othir, sa yat ze can nocht do ȳ quhilk ze wald do. I se sais sanct Paule ane othir law in my memberis, quhilk repugnis agane the law of my mynd. And of the warld sais S. James thus, ze adulteraris ken ye nocht yat the frendschip of yis warld is a ennymye to God? Thairfor quhasaevir wil be ane frend of yis warld, he is maid the ennymye of God, and a gud cause quhy, for as sanct Johne sais: Totus mundus in maligno positus est. All ȳ warld is gevin to evil. And that the devil is our ennymye sanct Petir testifyis plainly sayand thus: Brethir be sobir and walk, for your adversarye the devil, lyk ane ramping Lyoun, gais about seikand quhom he may devoire ꝛ swallye, to quhom do you resist, being stark in your faith. Sen swa it is that all our lyfe tyme we mone fecht aganis thir thre ennymyes, sa that ꝛ we get nocht victorie ouir thame and stoutly ovircum thame, we sal nocht be crownit in hevin with the croune of glore, as sanct Paule sais to his discipil Timothe: Na man sall be crownit, except he fycht lauchfully, it is expedient to us to ressave the sacrament of Confirmatioun, quhairin ȳ haly spreit is gevin to us to be our tutour, our governour, our protectour and defendour. In Baptyme we ar regenerat

Gala. 5.
Roma. 7.
Jacobi. 4.
1 Joan. ulti.
1 Pet. ulti.
2 Timo. 2.

generate to ane new lyfe. In Confirmatioun we ar maid stout and stark. In Baptyme we ar markit to the spiritual weire. In Confirmatioun we ressave our spiritual harnes, armour and wepins whair w we mone fecht in our battel. In Confirmatioun we ar send to the battel. In Baptyme we ar waschin fra all our synnis. Bayth ar excellent sacramentis, for in bayth is gevin the halye spreit, trewly nocht twa spreitis, bot ane haly spreit, be syndry effectis & giftis of grace. In Baptyme the haly spreit be his grace makis us the sonnis of God be faith. In Confirmatioun the haly spreit armis us with spiritual strenth, to the confessioun of our faith, to grant our faith, to teich it, to preich & schaw it quhen neid is, and nocht to stop for schame or feire of ony temporal payne that may be put to us be all the tyrannis of the warld. Eftir yat our salviour Jesus Christ at his last suppar had weschin his discipillis feit, he
Joan. 15. said to yame: Vos mundi estis propter sermonem, quem locutus sum vobis. Ze ar clein in your saule, be vertew of ye word, quhilk I have spokin to you. Eftir hend certane wordis he said thus: Quhen that comfortir sall cum, quhom I sall send to you fra the father, the spreit of verite, quhilk procedis fra the father, he sal beir witnes of me and ze sal beir witnes that is to say, The haly spreit sall geve to you spiritual strenth and knawlege, quhairby ze may beir witnes of me to all the warld. And eftir his resurrectioun suppose be candit on yame and said: Acci-
Joan. 20. pite spiritum sanctum. Ressave ze the haly spreit, zit eftir hend quhen he was to pas up to hevin be his glorious

glorious ascensioun, he promissit ane othir gift of ȳ haly spreit to the Apostils, & be thame to all faithful men & wemen: Ego mittam promissum patris mei in vos: vos autem sedete in ciuitate quoadusque induamini virtute ex alto. Luce. 24. I sal send to you my fatheris promis, sit ye or remane ze in ye citie quhil ze be cledw strenth fra abone. And agane he said: Accipieris virtutem supvenientis spiritus sancti in vos. Actuum.i. Ze sal ressave ȳ strenth of the haly spreit yat sal cum to you fra hevin, & ze sal be my witnes in Jerusalem, in Jewry, & in Samarye & unto the extreme part of ye warld quhilk promis he fulfillit apon Witsonday evidently with ane sensibil signe, to signifie to us yat in the sacrament of Confirmatioun, he sendis to vs the same haly spreit, to geve us spiritual strenth in our saule to beir witnes of him be trew confessioun of our faith, And yat yis sacrament of Confirmatioun suld be had in the kirk of God, it may be manifestly knawin be twa placis of ye Actis of the Apostilis. The first is thus. Quhen ye Apostils quhilk war at Jeruslem hard ȳ the countrai of Samarye had ressavit the word of God yai send to yame Petir & John, quhilk quhen yai come to Samarie yai maid yair prayar to God for ye pepil of Samarie yat yai mycht ressave ye haly spreit, for as at yat tyme ye haly spreit was nocht cum in to ony of yame w abundance of spiritual strenth, bot thai war allanerly baptizit in the name of our Lord Jesu. Than the twa Apostils Petir & Johne laid yair handis apon the faithfull pepil of Sammarie, & incontinent yai ressavit ye haly spreit w abundance of spiritual strenth. The secund place is thus. Quhen yai wordis was hard quhilk Paul prechit, yai war baptizit

Actuum. 8 The sacrament of Confirmatioun is declarit be twa placis of the scripture.

Actu. 19

baptizit in ye name of our Lord Jesus. And quhen sanct Paul had laid his handis on thame, the haly gaist, came apon thame, and thai spak prophecie. Haly & catholyk writaris referris baith thir placis to the sacrament of Confirmation.

Quhat is the mattir or the sensibil signe of this sacrament? It is Crisme quhilk is confeckit and maid of oyle Olyue and balme sanctifyit be consecreatioun of ane Bischope. For as wattir is the sensibil mattir in Baptyme, because of ye propertie of weschyng & clenging, sa Crisme is the sensibil mattir of Confirmatioun for the propertie of uncting. And it betakins that as the Crisme unctis our forheid outwartly, sa the haly spreit unctis our saulis inwartly be his grace. And as our salviour Jesus Christ was unctit spiritually with the haly spreit abone al measure, sa in the sacrament of Confirmatioun we ar unctit spiritually with the same grace of ye haly spreit with sic a measur as it pleasis our salviour to geve. And as our salviour (becaus he was unctit sa abundantly with the spreit of God) is callit Christ be excellence, that is to say, ane unctit bischop, and ane unctit king. Sa we all that hais ressavit the sacrament of Confirmatioun, be resone of our uncting ar ordanit to be Christis men, and sa we ar al callit christin men, to be spiritual kingis in haly ruling and gyding of our lyfe be keping of the commandis of God, and defending of our saulis fra our spiritual ennymyes with the sword of godis word, and also to be spiritual preistis or bischoppis, to offer daily our awin body to god as ane spiritual

sacrifice

sacrifice be mortification of our carnal lustis, sa sal we be as S. Petir sais: Regale sacerdotium. Ane kingly priestheid, nocht ȳ al christin men ar preistis or kingis temporally be auctoritie & ministratioun of office ovir the pepil, bot allanerly spiritually for the reasonis afore rehersit. The Crisme is maid & confecket of twa thingis, the ane is oyle Olyue quhilk persis & entres in mannis flesch & makis it soft. Sa the grace of ȳ haly spreit ressavit in Confirmatioun entres into our saule & makis it tender & soft spiritually be trew lufe & cheritie to our nechtbour. The othir part of Crisme is precious balme quhilk naturally causis ane pleasand & delectabil odour, & it signifeis ȳ the haly spreit ressavit in the sacrament of Confirmatioun giffis us grace to have ane gud name & same pleasand & delectabil afore god & man, sa yat we may say: Christi bonus odor sumus. We ar the gud savoir of Christ. Sa ze may understand yat Crisme is ane convenient mater or sensibil signe usit in the sacrament of Confirmatioun, because yat the outwart uncting of Crisme betakins ye inwart and spiritual uncting of ȳ haly spreit quhilk he makis in our saulis be his grace. Quhat is the forme of wordis quhairwith this sacrament is ministerit & gevin. This is it: Signo te signo crucis, et confirmo te crismati salutis, In nomine patris, et filii, et spiritus sancti. Amen. The minister of this sacrament sais to yat persone quhilk ressavis it: I mark the with the signe of the crosse, and I confirme the with the Crisme of heilth, in the name of the father, and the sonne, and the haly spreit. Amen.

1 Petri. 2.

2. Cor. 2.

Of the word of Confirmatioun.

For

For the plaine intelligence of thir wordis ȳ sall understand that as verrai conveniently all men of weir quhilk gangis to fecht in battel under ver awin prince, beiris apon yame yair princis baige, quhilk he beiris him self, ȳ be that same baige thai may knawlege thame self to be that kingis knichtis, quhais baige yai beir. Evin sa, thai that ressavis the sacrament of Confirmatioun, yai ar markit with the signe of the crosse, as with ane spiritual baige of our king Jesus Christ, quhilk with the crosse faucht agane syn, the devil and hel, and ovircum thame. Thairfor quhen the minister sais: I marke the with the signe of the crosse. The sentence of his wordis is this. Thou art ordanit to be ane spiritual knycht all the dais of thi lyfe to fycht spiritually agane syn under the baner of the king Jesus Christ. In takin quhairof, heir I mark the with the signe of the crosse quhilk you suld beir evirmair in yi hart as ane spiritual baige, mark or takin of thi vocatioun. Quhy ressave thai this signe of the crosse apon yair brow? Trewly to signifie that ane christin man or woman suld nevir be aschamit nor feirit to grant and confesse the faith that he hes in his hart, concerning the passioun of Jesus Christ, be quhais meritis he trowis to be saffit. Naturally and commonly baith feir and schame appeiris in a manis face, feir causis ane pail collure of the face, & schame causis ane red collour. Now thairfor in Confirmatioun we ar markit w̄ the signe of the crosse

in

in the hear part of our face to signifie that we suld nevir be feirit nor eschamit oppinly quhen neid is to confesse our faith quhilk we have in Jesus Christ yat was crucifyit and deit apon the crosse for our redemptioun. And quhy this mark of the crosse is made with Crisme, quhilk is confecket with oyle, Olyve and balme, it was declarit to you afore.

Quhat is the vertew or effect of this sacrament of Confirmatioun? As we declarit to you afore, it is to ressave the haly spreit, to geve us spiritual strenth in our saule, to gyde and governe us in all our desiris, wordis and deidis with his sevin giftis according as the bischop quhilk is minister of this sacrament sais in his prayar to God quhen he ministeris the same sacrament: Immitte in eum spiritum sanctum tuum septiformis gratie paracletum de cœlis, spiritum sapientie et intellectus, spiritum consilii et fortitudinis, spiritum scientie et pietatis, et imple eum spiritum timoris tui et signa signaculo sancte crucis propitiatus, et spiritum sanctum non amittat in vitam eternam. O lord God send doun fra hevin (into this persone that ressavis this sacrament) thi haly spreit with his sevin giftis of grace, the spreit of wisdome & of understanding, the spreit of counsel and of fortitude, the spreit of knawlege, and pietie, and fill him with the spreit of thi feir, and be thi mercy mark him with the signe of the crosse, sa that he nevir tyne the haly spreit, bot keip him quhil he cum to the lyfe eternal.

Of the vertew and effect of Confirmatioun.

HEIR we think it ane conveinient place to declare to you the sevin giftis of the haly spreit, yat ze may ẅ mair diligence & devotioun aske yame of God in your daily prayaris.

Of the gift of wisdome.

The first gift is wisdome. Quharin standis yis wisdome? Trewly it standis in twa pointis. First to knaw God, how he is eternal, almychty, mercyful, rychteous, faithfull, gentill, & liberal to the. Secundly, to have in that same knawlege a spiritual gift, delectatioun and pleasure in God. Heir quhat the prophet sais to us all in the psalme: Gustate et videte quoniam suavis est

Psal. 33. dominus. Taist and se quhow sweit is the Lord. And trewly quhasa hais this gift of wisedome, he luffis God ẅ all his hart, with all his saule, with all his mynd and all his strenth, he luffis nathing bot in God and for Goddis saik, he referris all gud that he dois to the glore of God. he contemnis al carnal pleasur, al erdly richis, all warldly dignitie that is contrarye to the lufe of God, or that is had aganis the command of God. The gift of wisdome is nocht gottin be ye studye and labour of man, bot be ane faithfull

Jacobi. i. prayar maid to God, as sanct James teichis sayand: Gif ony of zou want wisdome, lat him ask it at God, quhilk giffis to all men largely, and ze, lat him ask it in faith doutand nathing bot God may and will geve it to him. Quhow may it be knawin quha hes yis gift of wisdome? Trewly be certane properteis quhilk sanct Ja-

Jaco. iii. mes describis: The wisdome quhilk is fra abone

bone it is first puir, clein, & chast. It is peaceabil gentil and easy to be entretit, agreand to all gud thingis, ful of mercy, and of gud fruitis, al wais doand gud warkis.

Donum intellectus. The secund gift of the haly spreit is the trew understanding of the word of god quhilk we suld ask daily in our prayar sayand with the prophet in the Psalme: Da mihi intellectum, et scrutabor legem tuam. O gud Lord geve me understanding and I sal serche thi commandis. Quhow can we understand trewly the word of God except that Christ oppin it to us? quhilk beiris the key of David. He oppinnis, & na man closis, he closis and na man oppinnis. He oppins the word of god to certane men & wemen to quhom it pleisis him to oppin. And hydis it fra certane men and wemen, fra quhom it plesis him to hyde it, according as he sais in the evangil speikand to his eternal father: Confitebor tibi pater cœli et terre, quia abscondisti hec a sapientibus et prudentibus, et reuelasti ea parvulis. I confesse to the O father of hevin and eird, yat thou hes hyde thir misteries of mannis redemptioun fra men warldly wise and prudent, and hes revelit thame to meik men.

Of ye gift of understanding. Psal. 118. Apoca,iii. Math. xi.

Donum consilii. The thrid gift is callit counsal. Be the gift of wisdome we ken God with delectatioun & pleisure. Be the gift of understanding we have trew intelligence of Goddis word. Sa convenientlv followis ye gift of counsal, quhilk

Of ye gift of counsell.

is to have a spedie, a reddye, and a gud will to do willingly as the word of God byddis and counsallis us to do, sa yat be the vertew of yis gift we may say with ỹ Prophet in the Psalme:

Psal. 57. Voluntarie sacrificabo tibi. O gud Lord I will mak sacrifice to the willingly. That is to say, I will do my dewtie to the, nocht for compulsioun of payne, bot with my awin free will luffingly. The haly spreit is callit the spreit of libertie, because he gevis us grace to do our gud deidis w̃ fredome and libertie of our hart. Thairfor sanct

2. Cor. 9. Paul sais: Vnusquisque prout destinavit in corde suo, non ex tristitia aut necessitate, hilarem enim datorem diligit deus. Lat ilk man do his gud deidis as he hes determinit in his hart, nocht with sadnes or be compulsioun, for God luffis ane blyth gevir.

Of ye gift of Fortitude. Donum fortitudinis. The fourt gift is spirituall strenth of our mynd to thoil all maner of adversite with patience, to do al thingis, quhilk we aucht to do be rycht, willingly as it is said in ye thrid gift, and nocht to gang by the veritie and rycht for ony mannis pleisure, feire, reward, or malice. This gift is necessarie to al christin men

2 Ti. iii. and wemen, because yat S. Paule sais: Omnes qui pie volunt vivere in Christo persecutionem patientur. All men and wemen, quhilk wald leif ane gude lyfe conforme to the evangil of Christ, sall thoil persecutioun be thame that ar evil given. Be yis gift it is knawin gif we be perfite christin men.

men. For as sanct Gregorie sais: Qualis vnusquisque apud se lateat, illata contumelia probat. Quhow gud and patient ilk a man is in him self injures and wrangis done to him will schaw. The Apostillis had this gift of Fortitude quhen yai war dung for preching of the evangil, be the auctorie of the hie counsale of Jerusalem, and come away fra yame with blythnes, because yat thai tholit injures and wrangis for the name of Jesu. Actuum.v

Donum Scientie. The fift gift is Cunning or knawlege, and this is nocht cunning or knawlege of natural Philosophie, or siclyk, bot it is cunning or knawlege to leif a gud lyfe at all tymes, bot specially in the middis of ane evil natioun, That is to say, quhen we ar in evil cumpanyor amang evil men, quhilk gift ȳ haly man Job discribis, sayand thus: Recedere a malo scientia. It is cunning & science to declyne and gang fra evil. And this is callit in ȳ scripture the science or knawlege of sanctis, quhair of it is said: Justum deduxit domine per vias rectas et ostendit illi regnum dei. Dedit illi scientiam, sanctorum, honestavit illum in laboribus et complevit labores illius. Our Lord hais led the just man be rycht wayis, he hais schawin to him the kingdome of God, he hais maid him honest in his labouris and brocht thame all to gud end. The halye man Job had this gift of knawlege, for he leifit ane gud lyfe in the middis of mony evil gevin pepil. Tobias had yis gift quhilk led in captivitie & daily leiffand Of ye gift of science. Job. 28. Sapien. 4. Job. i. Tobie. i.

leiffand amangis evil men left nocht the way of
2.Petri.2. veritie. And the same gift had Loth dwelling amang the Sodomitis.

Of ye gift of pyetie. Donum pietatis. The sext gift is pyetie & mercy schawin to the puir for Goddis lufe, quhairto
1.Timo4. S. Paule exhortit his discipil Timothe sayand: Exerce te ipsum ad pietatem, nam exercitatio corporalis ad modicum vitilis est, pietas autem ad omnia valet. Exerce and occupie thi self in godlynes, pyetie & mercy, for bodyly exercitioun, quhilk a man takis in his body be fasting & abstinence is a litil profitabil to him wt out pietie, Bot pyetie & mercy done in almous deid to the puir for gods saik, is mekil profitabil, for as our salviour sais:
Math. 5. Beati misericordes quoniam ipsi misericordiam consequentur. Blissit is the mercyfull, for thai sall get mercy. Quhasa hes this gift of pyetie yai ar alwayis reddye at thair powar to do warkis of mercy bayth spiritually and corporally.

Of ye gift of Feir. Donum timoris. The sevint gift, is the feir of God. First to feir God as the servand feiris his maister, quhilk dois his maisteris command for feir of punitioun. And suppose yis feir is ỹ gift of the haly spreit & is ye beginning of wisdome. Zit it is nocht the perfectioun of wisdome, for the trew lufe of god puttis away yis feir, & bringis us to ỹ secund feir, quhilk is to feir God as ane gud son or cheild feiris his father, doand his command, nocht for feir of punitioun, bot ỹ he wald nocht offend or displease his father, nor depart fra his fatheris company. The first feir bringz in

the

the secund, evin as the nedil bringis in ye threid throw ane clayth, and the mair that ane christin man grow in the lufe of God, the les he feiris the punitioun of God. And of the secund feir it is written in the Psalme: Timor domini sanctus per- Psal. 18.
manet in seculum seculi. The haly feir of our Lord lestis for evirmair. And thir twa feiris is declarit to you at mair lenth in the expositioun of the first command.

☞ Of the sacrament of the Altar.

The vii. Cheptour.

As in the corporall lyfe, first ane man is borne, syne he growis in quantitie & strenth of his body, & for the confirmatioun of his lyfe, he is fed w̄ corporal fude. Siclyk ordoure is kepit in our spiritual lyfe. Eftir yat we ar spiritually regenerat & borne agane in ȳ sacrament of Baptyme, And in the sacrament of Confirmatioun growis in ye spiritual quantitie & strenth of our saule, be ressaving of ye haly spreit be his special grace to ye spiritual strenth of our saulis. It hes pleasit our salviour Jesus Christ to ordane the blissit and maist excellent sacrament of his precious body & blude to be gevin to us as spiritual fude for the conservatioun of our spiritual lyfe. And quhow necessary this haly sacrament is to us our salviour declaris plainely in the evangil of sanct Johne sayand thus: Amen Joan. vi.
amen dico vobis, nisi manducaueritis carnem filii

hominis et biberitis eius sanguinem non hebebitis vitam in vobis. Uerailly uerailly I say unto you, except that ye eit the bodye of the sonne of man & drink his blud ze sall nocht have lyfe in zou. Qui manducat meam carnem et bibit meum sanguinem habet vitam eternam. He yat eitis my body and drinkz my blud hes eternal lyfe. Et ego resuscitabo eum in nouissimo die. And I sall raise him up agane in the last day. Caro mea vere est cibus et sanguis meus vere est potus. My body is verrai meit and my blud is verrai drink. Qui manducat meam carnem et bibit meum sanguinem in me manet et ego in eo. He that eitis my body & drinkis my blude he dwellis in me, & I in him. And be this ze may understand that of all the sevin sacramentis yis is maist worthi, maist haly, and maist excellent, becaus the laif ar only signis of grace and effectuous instrumentis and causis of our sanctificatioun. Bot this precious sacrament contenis him quhilk is the fountane, the well and giffar of grace and sanctificatioun our salviour Jesus Christ in body and blud, saule and godheid, as it sall be schawin to you mair largely eftirhend.

Of the figuris of this maist excellent sacrament.

The excellent dignitie of this sacrament is sa gret, yat it was figurat in the auld testament w̄ syndry figuris. First in ȳ law of nature, Melchisedech king of Salem and preist of the hyest God, offerit to him in sacrifice breid and wyne, quhilk was ane figure that our salviour Jesus Christ baith king & preist suld ordane this precious sacrament of his body and blud under the kindis

kindis of breid & wyne. Secundly in the writtin law it was figurat be the Paschal Lambe, and be the angel fude callit Manna. For as be ye immolatioun and sacrifice of the Paschal Lambe the pepil of Israel was deliverit fra the vengeance quhilk the Angel tuk apon the Egiptians, and sa finally fra the captivitie of king Pharao. Sa be the sacrifice of the immucalat lambe our salviour Christ offerand him self apon the altar of the crosse, we ar all (yat belevis in him with ane leiffand faith) deliverit fra the vengeance that sal be takin apon synnaris, and swa finally fra the captivitie of the devil. And also as the pepil of Israel was fed with Manna callit angellis fude in the wildernes quhil yai come to the land of promissioun. Sa the christin pepil is fed spiritually with this precious sacrament in the wildernes of yis present warld, quhil we cum to the land of lyfe, promissit to us in ȳ kingdom of hevin.

Attour this precious sacrament is sa hie in dignitie and divine maiestie that it is nocht exprenit with ane name as the laif of the sacramentis ar, bot the kirk of God giffis it syndry names, First it is callit the Eucharist, yat is to say, gud grace, because it contenis him really and essentially, quhilk is the well and giffar of grace, of quhais aboundance we all ressave. It is callit the Communioun, for be worthi ressaving of this sacrament, al trew christin men and wemen are joynit al togidder amang yame self as spiritual memberis of ane body, and also ar joynit al togidder to our salviour Christ, heid of the same mistik bodye.

Of the syndry namis of yis precious sacrament.

It

It is callit the sacrifice of the altar, because it is ane quick & special remembrance of the passioun of Christ, as it is said in ỹ evangil of S. Luke.

Luce. 22. Hoc facite in meam commemorationem. Do this in my remembrance. Now the passioun of Christ wes the trew sacrifice quhilk wes offerit for our redemptioun. It is callit our daily breid, because it is the fude of our saule. Sanct Paule callis it the suppar of our Lord, because our salviour Jesus gave it to his Apostils in the tyme of his last suppar, quhen also he institute and ordanit the same sacrament. Common experience schawis that quhen a man is to depart fra ane luffand company, the thing that he dois, & the word that he sais in his last departing, is maist of all had in remembrance. Sa our salviour purposing immediatly eftir the suppar to gang to his passioun, willing also to commend the hie dignitie & gret utilitie, of this sacrament and to cause it to be had in sickar and lang remembrance, he ordanit the same precious sacrament in tyme of his last suppar. Nochttheles, the haly kirk hais ordanit that the christin pepil sal ressave this sacrament fastand, to that effect yat yai may ressave it with mair devotioun & redynes, quhilk ordinatioun began in the tyme of the haly Apostilis and hetherto hais bein usit, nochttheles yai yat ar seik and in perril of dede, may ressave it suppose yai be nocht fastand. Sen this sacrament of the Eucharist is sa necessary, sa haly, sa precious, & of sa excellent dignitie. Ze suld, O christin pepil,

Quhi is yis sacrament callit the suppar of our Lord.

tak

tak gud tent to ye declaratioun of ye same blissit sacrament, quhairin first we sall declare quhat is the propir mater, outwart signe or sensibil takin of this sacrament. Secundly, quhat is the forme of Goddis word, quhilk belangis to the consecratioun of this sacrament, and the trew intelligence of the same. Thirdly quhat is the vertew, effect and utilitie of this sacrament. Fourtly, how men suld prepare thame to the worthi ressaving of this sacrament.

As concerning the first. The propir matir or sensibil signe of yis sacrament is breid of quheit and wyne of the berry mixt with wattir, apon ȳ quhilk quhen the word of God institute be our salviour Christ is pronuncit be ane trew minister quhilk is a consecrat preist, thai ar turnit in to the trew body and blud of Christ, and sa this sacrament is maid and consecrat. For as material breid of quheit feidis, nurisches, sustenis and keipis a man in this corporal lyfe. And wyne refreches, comfortis, and makis ane man blyth in the same corporal lyfe. Sa the precious body ⁊ blud of our salviour quhilk ar contenit under ȳ kindis of breid and wyne, and signifyit be the same, feidis, nurischis, and sustenis, refreschis, comfortis and makis ane christin man blyth in his saule quhen thai ressave devoitly this sacrament with faith, hoipe, ⁊ cheritie as yai suld do. Wairouir, breid and wyne ar convenient mater of this sacrament, because thai signifie and betakin the unitie of ye mistik body of our salviour

Christ

Christ quhilk is ȳ congregatioun of trew christin pe-
pil, quhilk unitie is ȳ propir effect of yis sacrament
signifyit be the same. For as breid is maid of mony
pickillis of corne, & wyne is maid of mony berryis,
and ane body is maid of mony membris, sa ye kirk of
God is gadderit togidder of mony christin men &
wemen bund togidder with ye band of perfit lufe &
cheritie & festinit with the spreit of God. In the sa-
crament of the Altar, wattir is mixt with the wyne
quhilk ye kirk of God usis to do, beleiffand yat our
salviour usit the same in the first institutioun of yis
sacrament. And trewly suppose it is nocht expressely
writtin in ȳ evangil, zit al trew christin men & wemen
suld hald yame content ẅ the faith of the kirk, bele-
vand as ye kirk belevis, quhilk doutles is instruc-
kit & direckit be the haly spreit, & thairfor is callit ȳ
1 Timo. iii. sicker fundement & pillar of veritie. And gif yu will
knaw quhat betakins the wattir mixt ẅ the wyne?
Thou may sone leir the same, & thou will considder
yat this blissit sacrifice of the Altar is ane quick me-
morial, ordanit to reduce to our mynd ye passioun of
Joan. xix. our salviour Christ, for as the evangilist S. Johne
makis mentioun, quhen our mediatour & redemar
was dede apon the crosse ane of the knychtis or tor-
mentouris with ane speir oppinit his syde & inconti-
nent thair came furth bayth blud & wattir, blud to
signifie our redemptioun, & wattir to signifie our spi-
ritual wesching be Baptyme, be ye wyne thairfor is
signifyit ȳ be the passioun of Christ we ar redemit, &
the wattir betakins ȳ be the meritis of ye same pas-
sioun we ar weschin fra our synnis in Baptyme.

Attour

Attour in ye haly scripture wattir betakins the pepil according as sanct Johne sais: Aque multe populi multi. Apoc. 17. Nekil wattir betakins mony pepil. Thairfor quhen in the challice wattir is mixt wt wyne, it is signifyit, ỳ the christin pepil ar joynit & cupplit with Christ in quhom thai beleve. Quhat is the word quhilk belangis to ye consecratioun of this blissit sacrament? It is ye word of our salviour Jesus Christ, be quhais vertew ye sacrament is consecrat, & be the mycht of that same word, the breid is turnit into the body of Christ, & the wyne mixt wt wattir is turnit into ye verrai blud of Christ. The kirk of God hes ressavit this word fra our salviour Jesu Christ be the traditioun & doctrine of the Apostillis, and pronuncis ye same word eftir this maner: Hoc est enim corpus meum. This is my verrai body. And agane: Hic est enim calix sanguinis mei novi et eterni testamenti misterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum. This is the verrai cup of my blud of the new and eternal testament quhilk sal be sched for you & mony in remissioun of synnis. Sa the minister of yis sacrament is ane consecrat preist pronunceand thir wordis apon breid & wyne wt the trew faith and rycht intentioun of haly kirk, he consecratis the trew body & blud of Jesus Christ, nocht be the vertew of ony mannis word, bot be the vertew & power of Gods word institute & commandit be our salviour quhen he said: Hoc facite in meam commemorationem. Luce. 22. 1 Cor. 11. Do zeyis in myre membrance. As I have consecrat my body & blud & gevin yame to you in forme of breid and wyne, sa I geve you

Of the word of God that belangis to the consecratioun of this divine sacrament.

auctoritie

auctoritie to do the same, yat ze and all othir quhilk dewly ressavis yame, may have remembrance of me. All othir wordis quhilk the preist sais afore or eftir the same wordis of consecratioun, yai pertene to the rycht faithful, devout and reverent use of yis blissit sacrament, or ellis yai ar louingis & thankisgevin to God, or ellis yai ar devoit prayaris, obsecratioun, and peticiouns maid to God for the christin pepil.

The viii. Cheptour.

AND now christin pepil I exhort you to have in your mynd quhat sanct Gregorie sais: Fides non habet meritum vbi humana ratio prebet experimentum. Faith hais na merit quhair mannis reasone giffis experience. Our christin faith is nocht groundit apon the natural reasone of man, bot apon the trew and infallibil word of God. For in this sacrament eftir the wordis of consecratioun we see w our eyne the ſigure of breid and wyne, we smel with our neyse the savour of breid and wyne, we taist with our mouth the gust of breid and wyne, we feil with our twiching the hardnes of breid and the liquore of wyne, zit thair is na substance of breid and wyne in that sacrament, bot allanerly the substance of the body and blud of our salviour under the forme of breid & wyne. And thairfor we suld nocht geve credit to our sycht, to our smelling, to our taisting and twiching, bot allanerly we suld tak tent quhat we heir, for as sanct Paul sais: Fides ex auditu est, auditus autem per verbum dei. Our faith is ressavit be hering, nocht be heiring of the wordis of man bot

Gregorius.

Of the verite of the body and blud of our salviour Christ in the sacrament of the Altar.

Roma. 10.

bot be hering ỹ word of God. Sa in this blissit sacrament we suld geve credence to the word of God quhilk our salviour Christ speikis be his minister, sayand: Hoc est corpus meum, His est sanguis meus. This is my body, This is my blud. Math. 26. Tak tent O christin man and woman, quhow he sais nocht, yis is a figure of my body & blud he sais expresly, This is my body, & this is my blud. And yat yu may be sickerly groundit in the trew faith of this sacrament, belevand fermely the twa first artikillis of ye Crede and in the secund artikil, dout nocht bot that our salviour Jesus Christ is baith man and God, the natural sonne of God, & sa is he ye eternal veritie, quhais word is sa trew yat na thing can be trewar. And as it is impossibil yat myrknes may proceid fra the cleire schynand sonne, sa it is impossibil that ony errour, falcet or lesing may proceid fra the mouth of Jesus Christ, quhilk is callit: Sol justitie. The sonne of rychteousness, sapientia patris, The wisdom of the father. Heir quhat he sais of him self: Ego sum via, veritas, et vita, I am the Joan. xiiii. way, the veritie, and the lyfe. All men of thair awin nature may begyle and be begylit. Omnis Psal. 115. homo mendax. Bot Jesus Christ baith God and man can nother begyle nor be begylit. Also in the first artikil trow sickerly that he is omnipotent and almychty, and quhy? because he is god quhais powar is infinite. Beleve with thi hart and grant with thi mouth ye wordis to be trew, quhilk the angel Gabriel spak to the glorious virgin

Luce. 1. virgin: Quia non erit impossibile apud deum omne verbum. Thair is na word impossibil to God. For Psal. 148. as the prophet sais in the Psalme: Ipse dixit, et facta sunt, ipse mandavit, et creatam sunt. Quhen he spak his word all creatures was maid, quhen he gave command thai war all creat and maid. Sen swa it is that Jesus Christ our salviour sais thir wordis and hais gevin auctoritie and command to his minister to pronunce the same in his name & behalf, This is my body, this is my blud. Secundly sen swa it is that he is the eternal veritie & can nocht mak ane lesing. Thridly yat he is omnipotent and almychty and sa is abil to performe and fulfill his word. Quhatsaevir thou art man or woman, that trowis nocht fermely & constantly, that in the sacrament of the haly altare eftir the wordis of consecratioun is the verrai body and blud of our salviour bayth God and man under the forms of breid and wyne, thou denyis the twa first artikillis of the Crede and swa fallis into gret heresye. The Apostil sanct Paule speikis sa plainely of the veritie of the body and blud of our salviour to be in this sacrament, that thai may appeir to be out of thair wit yat thinkis or sais the contrary. This is his first word:

1 Cor. xi. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus domini. Quhasa eitis and drinkis unworthily, he eitis and drinkis his dampnatioun, because he discernis nocht or puttis nocht difference betweine the body of our Lord & othir common meitis. In thir wordis sanct Paule sais expresly, that ỹ verai body of our Lord

is

is really and substancially present in the sacrament of the Eucharist. His secund word is this: Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis domini est? The cupe of thankis geving, quhairwith we geve thankis. Is it nocht the partaking of the blud of Christ? The breid that we brake on the altare. Is it nocht the partaking of the body of Christ? In thir wordis sanct Paul teichis plainly yat quhensaevir the sacrament of the Altar is proponit and gevin to us, the verrai body and blud of our salviour is proponit & gevin to us under the formes of breid and wyne, and sa aucht every ilk christin man and woman to beleve. 1 Cor. x.

It is nocht facil or easy to declare sufficiently, quhow mony, quhow mervalous, quhow excellent, and profitabil fruitis we may obteine be dew ressaving of this precious sacrament. Our redemar & salviour luffit us sa ardently that he thocht it nocht sufficient to geve him self to the dede of ye crosse for our redemptioun, bot also to declare to us mair specially the same lufe, he hes gevin him self to be our special fude and refectioun, according as he sais: Caro mea vera est cibus, et sanguis meus vere est potus. My flesche is your verrai fude, & my blud is your verrai drink. Quhairfor desire we meit and drink, bot to keip us fra the paynis of hungir and thirst, and to hold us in our corporal lyfe sa lang as we may? Than mekil mair we aucht to desyre this precious fude, quhilk in this present warld haldis

Of the frutis and effectis of his sacrament.

Spiritual fude of our saulis.

Joan. 6. Augustin. 9.

haldis us in the lyfe of grace, & finally bringis us to the lyfe of glore quhair thair is nother hungir nor thirst, nor na othir payne, bot immortalitie, incorruptioun, eternal lyfe in joy and blyse.

Ambrose. Psal. 77. In auld tymes our fatheris wes fed in wildernes daily w Manna callit Angels fude, as it is writtin: Panem Angelorum manducauit homo. Man heis eitin Angels fude. Nochttheles yai ẏ did eit of yat fude eftirwart deit in wildernes, bot this fude, quhilk yᵘ ressavis in this blissit sacrament, yis leiffand breid quhilk came doune fra the hevin, gevis the life eternal. For quha sa worthily eitis this fude sall nocht

Joan. 6. dee eternally. Heir the promis of our salviour: Hic est panis de cœlo descendens, vt si quis ex ipso manducauerit non morietur. This is the breid quhilk came doune fra hevin, that quhasaevir eitis of it sal nocht dee. It followis: Ego sum panis vivus qui de cœlo descendi, si quis manducaverit ex hoc pane, viuet in eternum. I am the leving breid yat is come doune fra hevin, gif ony man eit of yis breid, he sal leif evirmair. And gif you wald know quhat is yis breid, heir quhat followis: Et panis quem ege dabo caro mea est pro mundi vita. And the breid ẏ I sal geve is my flesche, for the lyfe of the warld. Now consider weil in thi mynd, quhilk of thir twa is maid excellent. Manna, or the bodye of Christ. That Manna came fra the corporal hevin, bot this precious fude of the altar came fra abone all corporall hevins. Manna keipit ane othir day, fel to corruptioun bot this precious fude is free fra all corruptioun. For quhasaevir religiously, devoitly, & faithfull

fully taist of yis hevinly breid sal finally be maid incorruptibil. The wattir flowit to thame out of ane crag, bot to the flowis the precious blud of Christ out of his awin side. Ye wattir sloknit thair thirst for ane lytil tyme, bot this blud of Christ sall take away thirst fra the for evirmair. Of this precious fude the prophet sais in the psalme: Memoriam fecit mirabilium suorum miserie cors et miserator dominus, escam dedit timentibus se, Of all the mervalis that God hes wrought, he hes maid ane to be ane remembrance of all the laif, quhilk is that in yis precious sacrament of the altare, he hes gevin fude to yame, ŷ feiris him. Quhairfor O christin man prepair thi self worthily that thou may ressave this fude to thi salvatioun. The second fruit of this blissit sacrament is mair perfit incorporatioun to Christ. For quhen with faith and cheritie we ressave yis precious fude, we ar mair joynit to Christ our heid as his mistik memberis. And heir thou suld consider the difference that is betwene corporal fude of the body, and this spiritual fude of thi saule. Quhen thou ressavis corporal fude thou turnis it to the substance of thi body, Bot quhen thou ressavis worthily this precious fude of the sacrament, it turnis the to it, it makis ye divine, godly, haly and Christis servand. This secund fruit is plainly exprimit be our salviour sayand thus: Qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in eo. Ye that eitis my body and drinkis my blud, ye dwellis in me and

Psal. 110.

Incorporatioun to our salviourChrist.

Joan. 6.

and I dwell in him. O inestimabil gudnes of God. O the ardent lufe of Christ to man, O precious benefit & gift. Quhat could he do mair for us? he hes redemit us apon the ruid, he hes fed us w his body and blud, he hes maid us hes awin mistik memberis, he hes chosin us to be his awin tempil, quhairin it pleasis him to dwel with us & we to dwel with him. And doutles quhen Christ dwellis in us, the powar of God dwellis in us, ỹ tresure of all Gods wisdom and knawlege dwellis in us, eternal lyfe dwellis in us, for als mekil yat he promissit to us eternal lyfe, and hes gevin himself to us as ane pledge, for the sicker fulfilling of that same promis. Think of yis O christin man, & prepair thi self to the worthi ressaving of yis sacrament. The third fruit of yis sacrament is augmentatioun of ỹ meritis of our faith. For sein faith is to beleve thai thingis of Christ, quhilk can nocht be sein nor kend be natural resone, and in sa beleving we get merit of God, trewly in the faith of this sacrament we merit verrai mekil, because yat amang all ye pointis of our faith this is ane, yat excedis ye capacitie of natural resone, and allanerly can be persavit & knawin be faith gevin to the word of God. For afore the wordis of consecratioun yair is bot breid & wyne, bot eftir, yair is the body & blud of Christ present really. The fourt effect of this sacrament is lyfting up of our hoip. For we may fermely hoip that Christ Jesus baith God & man sall geve to us himself in the warld to cum, quhilk sa luffandly hes gevin to us his awin self in this present warld, as s. Johne Chrisostome sais in the xiv. omelie apon sanct Johnis evangil.

Augmentatioun of ye meritis of ourfaith Magister seten in 4 dilk. 12.

lifting up of our hoip.

The

The fift fruit is augmentatioun of cheritie, quhilk doutles is eikit in al yame quhilk ressavis this precious sacrament worthily. Thai mone nedis grow in the lufe of God quhen yai consider ȳ abundant lufe of god schawin to yame in this sacrament, & yairfor it is callit be part of ald doctors ȳ sacrament of lufe. Augmentatioun of cheritie. Hylarius 8 de trini.

The sart fruit is divulgatioun & setting furth of the passioun of Christ and his meritis. For quhen we ressave yis sacrament in remembrance of his passioun, in deid we confess & grant ȳ he deit for us, yat be his dede we mycht get remissioun of our syns & eternal lyfe. And this suld be done in the kirk till he cum to jugement, according as S. Paule sais: Quotienscunque manducabitis panem hunc, et calicem bibetis, mortem domini annunciabitis donec veniat. Quhow oft saevir ze sal eat of yis fude and drink of yis coupe, ze sall schaw the dede of our Lord quhil he cum. Quick remembrance of the passioun of our salviour Christ. 1 Cor. xi.

The sevint fruit is unitie, concord, & peace quhilk is in yame & amang al yame yat faithfully ressavis this sacrament. And as we said afore, unitie, concord, and peace is signifyit be ȳ sensibil formes of breid & wyne, as breid is maid of mony pickillis of corne & as wyne is maid of mony berryis, sa ȳ trew & faithful kirk of Christ is gadderit to gidder in yame self and in Christ our heid, be the hand of lufe, and it is signifyit be yis sacrament, according as S. Paule sais: Vnus panis et vnum corpus multi sumus, omnes qui de vno pane et de vno calice participamus. We that ar mony in numbre ar ane breid spiritually, and ane body spiritually, quhilk ar participant in the sacrament of the Altare of a breid and of a coupe, yat is to say, quhilk ressavis ane Vnite and concord amang christin pepil. 1 Cor. x.

body and blud of Jesus Christ. Sen sa it is, that sa mony precious and excellent fruitis ar gottin be the dew and faithful and ressaving of this sacrament, ye suld think on thame & daily thank your salviour for thame, and with all your diligence leir to ressave this sacrament faithfully, devotly, reverently, & meikly, ý ye may obtene & get the same precious fruitis of your salvatioun.

¶ De preparatione ad sanctissimum Eucharistie sacramentum.

The ix. Cheptour.

1 Cor. xi. How christin men & women suld prepair yameself to the worthie resaving of this sacrament.

CHRISTIN pepil sanct Paul sais thus: Probet autem seipsum homo, et sic de pane illo edat et de calice bibat. Qui enim manducat et bibat indigne, judicium sibi manducat et bibit, non dijudicans corpus domini. Let a man or a woman, first examine himself, discusse and preif himself, and sa lat him eit of that precious breid, and drink of that coupe. For quha sa eitis and drinkis unworthily eitis & drinkis his jugement & eternal damnatioun, because he puttis na difference betwene the body of our Lord and uthir common meit. As all christin men & wemen, quhilk worthilyr resavis the body of our Lord in this precious sacrament yai get ye sevin spiritual fruitis afore rehersit, sa al yai quhilk ressavis the same sacrament unworthily, thai ressave it to thair jugement & eternal damnatioun ze and ofttymes thai ar punissit be God in this present warld be temporal paynis of weaknes, sicknes and dede, as Sanct Paule beiris witnis in the same place.

Sen

Sen sa it is, I exhort you all (O christin men & wemen that afore ye cum to the buird of Christ yair to ressave his precious body) yat ye prepair yourself to cum worthily, revently, & devoitly as it becommis christin men to do. With ane rycht intentioun.

First prepair yourself to cum with ane gud will & rycht intentioun. Cum nocht to the buird of God with ane will or intentioun to get glore or loving of man. For your appeirand halynes, for than ye cum with hypocrisie. Cum nocht allanerly for ane use and custome to do as the laif dois and allanerly for the command of the kirk, for than ye cum with compulsion. Bot cum to the buird of God w devotioun, willing to obey the command of God & the kirk for goddis lufe and weil of zour awin saule, willing & intending to get the sevin gifts and fruitis afore rehersit, yat ye may ressave ye fude of your saule, ẏ ye may be mair perfitly incorporat in to Christ Jesu your salviour, that ze may grow in Faith, Hoip, and Cheritie, that ye may have quick remembrance of Christis passioun, and geve to him thankis thairfor, yat ye may leif in perfite unitie, concord and paice of christin pepil, & finally that ye may heve eternal lyfe in the kingdome of hevin. Lat this be your intentioun quhen ye cum to ẏ buird of God. Secundly, prepair yourself to cum w ane perfite and hail faith of this haly sacrament quhilk standis in four pointis. First beleif fermely and dout nocht yat under the forme of breid quhilk thou seis with thy bodily eyne, thair is With ane perfit and hail faith.

contenit the trew body of Christ Jesu, the same body that was borne of the Virgin Marie, that was crucifeit apon the cross, pat raise fra ȳ dede the third day, that ascendid to hevin and sittis at the rycht hand of God the father almychty. Put away out of thi heid al fantassies of natural reasone, stand sickar in the faith of haly kirk, cleif fast to ȳ word of God quhilk is declarit to you largely afore quhen we spak of the wordis of consecratioun. Secundly beleve fermely that the hail body of Christ is in ye hail uste and also in ilka part of the same, beleif fermely thair is bot ane body of Christ that is in mony ustis, that is, in syndry and mony altaris, ze that is in hevin sittand at the rycht hand of God, and that is in the sacrament really present, it is ane & the same body. Thirdly trow fermely ȳ eftir the wordis of concreatioun pronuncit be the preist (be institutioun of our salviour) the substance of the Breid is turnit into the substance of the bodye of Christ, remaining allanerly the accidents, that is to say, ye figure of breid, ȳ sweitnes of breid, the quhytnes of breid with sicklyk, sa yat thair is nocht in the sacrament the substance of breid. Fourtly, quhen thou ressavis in the sacrament of body of Christ, beleif also constantly that yu ressavis ane leifand body. For as sanct Paule
Roma. 6. sais: Christ rysand agane fra the dede may dee na mair, dede sal have na mair powar ouir him than because you ressavis his lyffand body, yu ressavis also his saul & also his blud, for ilkane

lyffand

lyffand body hes baith saul & blude. And because also ȳ his godhede sen ȳ first beginning of his incarnatioun left never his body nor his saule, trow sickirly yat quhen yᵘ ressavis the body of Christ yat yᵘ ressavis also his godhed. Sa o christin man & woman, beleif fermely ȳ in the sacrament of the altare yᵘ ressavis four thingis, to yᵘ maist precious & profitabil, ye body of Christ, his saule, his blud, & his godhed. Sa it followis yat yᵘ ressavis na les in ane lytil uste than ȳ preist ressavis in ane gret uste. Also it followis yat yᵘ ressavis bayth the body & blud of Christ in ane forme of breid als weil as the preist ressavis thame & ilkane of yame in twa formes of breid and wyne, and also dout nocht bot yat yᵘ ressavis the hail cotent of the sacrament als weil as the preist dois, & thairwith yᵘ suld hold the contents conforme to ȳ auld & lang use of ȳ universal kirk of God, & decretis of syndry general counsals quhilk hes ordanit ȳ same to be done nocht wout necessary cause. Eftir yis maner cum to ȳ buird of god with ane hail & constant faith, trowand sickerly yat yᵘ ressavis Christ Jesu quhilk apon the crosse shed his blud, to wesche the fra thi synnis, quhilk deit to recounsale the to yᵉ father eternal yat maid just and perfit satisfactioun for all thi synnis, yat redemit the fra the devil & hel, & hes deservit for the the kingdom of hevin. Beleif this als sickerly as thou had sene him dee. Thirdly prepare thiself to come to yᵉ buird of god wane clein conscience. Gyf yᵘ war to ressave ane king to thi house, thou wad nocht fail to clenge thi house and mak it clein with all thi diligence, thou wald put on thi best

With ane clein conscience.

best rayment that thou mycht ressave him with honestie to his pleasure. And sen sa it is yat you art to ressave the king of all kingis into ye house of thi saule, ressave him with ane cleine conscience,
1 Cor. xi. doand the counsale of sanct Paule: Probet autem seipsum homo. Lat a man, that is to ressave the bodye of Christ, first preif himself, call himself to the count of his lyfe, examine his conscience, sierche well himself gif he be fylit wt ony dedlie syn. And eftirhend yat he persave his uncleines, lat him cum to the fountane of Penance, be contrit with thi hart for all thi synnis particularle, & specially, mak ane hail confessioun wt thi mouth of all thi synnis that thou can call to thi remembrance, to ane preist ye minister of Christ, quhilk hais auctoritie to assoilze the. And as mekil as yu may mak satisfactioun, doand the worthi frutis of Penance, in fasting, praying, & almous deid. Quhen thou hais maid thi saule faire and clein eftir this maner, than put on ve thi best garment, quhilk is true lufe of God and thi nychtbour, yat
Math. 22. Christ say nocht to the: Amice quomodo huc intrasti, non habens vestem nuptialem? Frend how hes thou enterit in to my buird, nocht haiffand the wedding garment, quhilk is Cheritie? Lufe thairfor thi God abone all thing and thi nychtbour as thiself. Do as thou wald be done to. Forgeve thi nychtbour his offence, as yu wald that God forgeve the. Lufe freind and faa, for Goddis saik, and sa cled with ye garment of cheritie, you may cum sickerly, to the buird of God.

Fourly

Fourtly, prepair thi self to cum to the buird of God be devoit prayaris and orisonis. For and gif we suld be the exempil of our salviour, say grace to God afore we ressave our corporal meit, mekil mair we aucht to say grace afore we ressave this maist precious & excellent meit of our saule, and efter that we have ressavit it, geve thankis to him als mekil as we may. Sa O christin man afore thou ressave the body of thi salviour, beseik him to mak the worthie to ressave him worthily, sayand with sanct Paule: Lord I am nocht sufficient nor abil to think a gud thocht of my power as of my awin powar, bot all my abilnes mone cum of the. Thairfor gud Lord: Cor mundum crea in me deus, et spiritum rectum innoua ī visceribus meis. O my god, mak my hart clein, & put newly ane rycht spreit in my mynd. Say with Centurio: Domine non sum dignus vt intres sub tectum meum, sed tantum dic verbo et sanabitur aīa mea. O Lord I am nocht worthi that thou enter under the ruffe of my house, bot only speik a word and my saule sal be saffit. Follow the exempil of the young childer of Jerusalem, quhilk on Palme sundai ressavit him, sayand: Benedictus qui venit in nomini domini, osanna in excelsis. Blissit is he that cummis in ȳ name of our Lord. I beseik the O Lord in hye hevin, help me and have mercy on me. Say with king David: Benedicam dominum in omni tempore, semper laus eius inore meo. I will luive my lord at all tyme. Lat evirmair his loving be in my mouth

With devoit prayar and orison.

2 Cor. iii.

Psal. 1.

Math. 8.

Math. 23.

Psal. 33.

mouth. Heir we cannocht descrive the special praiaris quhilk ane may say at ȳ tyme, bot exhortis ilk a man to lyft up his hart to God, to put out of his mynd (sa mekil as he may) all thochtis of warldly besynes. And suppose he speik nocht loud with his lippis, yit lat him cry to God with his hart be the exempil of Anna Samuellis mother. And gif yᵘ can reid say tha orisonis quhilk ar maid & put in prayar bukis to ȳ effect. And gif thou can nocht reid, than say thi Pater-noster as devoutly as you can & beseik God you may ressave him to thi eternal salvatioun. Thus O christin man and woman, I exhort ye yat thou prepare thi self to the ressaving of yis haly sacrament. First cum with ane rycht intentioun. Secundly cum with ane hail faith. Thirdly cum ẅ ane clein conscience cled with perfite lufe of god and thi nychtbour. And last of al, cum with devoit prayaris and orisonis. And eftir hend the ressaving of thi sacrament with al thi hart geve thankis to God for all his giftis, and specially that he hes geven to the his awin self to be thi spiritual refectioun & eternal salvatioun.

1. Reg. 1.

☞ Of the sacrament of Pennance.

The x. Cheptour.

Of the necessary institutioun of the sacrament of Pennance.

IT is nocht unknawin to you (O christin pepil) yat quhen a man or a woman fallis in ony bodyly seiknes, he is nocht healit agane be ane new birth of his mother, bot with the operation of sum hailsum medicyne gevin to him be sum

sum cunning and expert medicinar. Sa it is in our spiritual life as daily experience schawis. A chrystin man or a christin woman eftir Baptyme command to the use of his awin fre will, actually transgres & breikes the commandis of God and sa fallis into ye spiritual sicknes of his saul, quhairof he can nocht get remeid be Baptyme, for it suld nocht be ressavit agane, Thairfore our salviour Christ nocht willing yat we want convenient remeid to help us and restore us agane to the heale of our saule, he hais ordanit the sacrament of Pennance as ane spiritual medicyne to be given to al thame yat ar sicke in yair saule be dedlie syn. And for the plain understanding of pennance it is to be considerit, quhat difference thair is betwene the vertew of Pennance and the sacrament of Pennance.

The vertew of Pennance is conversioun and turning of a mannis hart to God fra all his synnis with ane inwart sorrow, greif, or displesure, with ane hatrent & detestatioun of the same synnis, nocht only because he hes be thame incurrit the indignatioun of God and deservit hel (as Cayn, Achab, & Judas was sorye, and yit yair sorrow was nocht to thame profitabil) bot principally because yat throu his synnis he hes offendit ye hie maiestie of almychty God his father, quhais commandis he is oblissit to observe & keip w lufe & reverence. Secundly besyde yis inwart sorrow, we mone have ane gret desire to be clenzit & deliverit fra our synnis & to get agane ỹ grace & favor of god be sic wais & remeidis, quhilk god hes ordanit to be done to get agane his favor

The vertew of Pennance.

Thirdly

Thridly we mone have ane stedfast purpose and mynd nevir to offend agane almychty God our hevinly father. For he that sais that he is sorye for his offensis done agane the maiestie of God, and zit still perseveris or intendis to persevir in the same, is na penitent persone, bot ane dissimular and scornar of Pennance. And thus is Penance commonly takin in in the haly scripture. And this Penance is sa necessarie for mannis salvatioun, that without it, na man that offendis God, can be saffit and get evirlasting lyfe, according as our salviour sais: Nisi penitentiam egeritis, peribitis similiter omnes. Except that ze do Penance, ze sall all perische. To this Pennance almychty God callis us with the wordis of haly scripture in syndry places. In Ezeckiel it is said thus: Conuertimini, et agite penitentiam ab omnibus iniquitatibus vestris, et non erit vobis i ruinam iniquitas. Turne to me (sais God almychty) and do Pennance for all your synnis and than all your synnis sal nocht be to you damnabil. Proiicite omnes iniquitates vestras, in quibus prevaricate estis, & facite vobis cor novum et spiritum novum.

Luce. xiii.

Ezechi. 18.

Caste awaye all your iniquitie, quhairin ze have transgressit the command of God, and mak you ane new hart and ane new spreit. Quare moriemini domus Israel? quia nolo mortem peccatoris sed magis, ut convertatur et vivat. Quhy will ze dee O ze house of Israel? for I wald nocht the dede of a synnar, bot rather that he turne agane to me & leif the lyfe of grace in this warld, and in the lyfe of glore in the warld to cum. And our salviour sais in the evangil

euangil: Non veni vocare justos, sed peccatores ad penitentiam. I come nocht to call just men, bot synnaris to pennance. And sanct Paule sais to ỹ Romanis: Ignoras, quia benignitas dei ad penitentiam te adducit? Kennis thou nocht that the gentilness of God leidis yu to pennance? as he mycht say: Quhair God for thi synnis mycht punisch thi incontinent, zit he spairis the & differis his punitioun to that effect that thou may ken the lang sufferance of God and turne to pennance. And in the Apocalips our salviour sais to ane certane bischop: Memor esto vnde excideris et age penitentiam, et prima opera fac. Remember fra quhat stait thou art fallin and do pennance, and also do the first werkis agane, as he mycht say, Remember yat thou art fallin fra the stait of grace and fervent lufe of God, thairfor do pennance and also fulfil the commandis of God, and do the deids of mercy with as fervent lufe as thou was wont to do afore thou fel to syn. Thus O christin man and woman ze may see quhow eirnestly God almychty callis all synnaris to pennance in syndry placis of the scripture. Math. 9. Luce. 5. Apoca. 2.

The sacrament of Pennance is properly the absolutioun pronuncit be the preist, apon sic men and wemen as ar penitent for yair synnis, & sa makis ane knawlege & schewis thame self to be penitent. This sacrament is the secund tabil or buird quhilk is ordanit to saif al thame that ar schipbrokin eftir Baptyme. To thame ỹ ar lyk to be drownit in hell for original syn is ordanit Sacramentum penitentie.

the

buirdof baptyme. Bot gif ony christin man or woman breik the buird of Baptyme, yat is to say breik the promis of faith & obedience maid in baptyme, than of necessitie, gif yai wald be saifflit, yai mone cum & enter into the schip of pennance. To yis effect our salviour Jesus Christ gave to the ministeris of his kirk, ỹ key of losing, quhen he said to his Apostils, & be thame to al their successouris, ministeris of haly kirk: Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis. Ressave ze the gife of the haly gaist that is to say, powar and auctoritie to forgeve synnis as my ministeris, sa yat quhair I forgeve synnis as god be principal auctoritie, sa I geve powar to you to forgeve synnis as my ministeris, and thairfore I say to you, quhais synnis ze forgeve thai ar forgevin to yame. This powar and auctoritie the preist, as the minister of Christ usis & exicutis quhen he pronuncis the wordis of absolutioun, sayand thus: Ego absoluo te a peccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen. I assoilze the fra thi synnis, In the name of the father, the sonne, and the haly spreit. Amen.

Joan. 20.

Quha hes powar to forgeve synnis in the sacrament of Pennance.

Quhat thingis ar requirit to the ressaving of ye sacrament.

To obtene and get the same absolutioun or sacrament, a man yat hes synnit, of necessite mone have Contritioun, Confessioun, and purpose of Satisfactioun, as wais or meanes expedient to get the effect of the forsaid sacrament, yat quhair he hes turnit himself fra God in hart, word & deid, sa he suld turn himself agane to God be contritioun of hart, be confessioun of the mouth, & satisfactioun of deid. And sa turnand to God, doutles he sal obtene the effect

effect of this sacrament, quhilk is remissioun of his actual synnis. That God almychty requiris of us contritioun of the hart, & satisfactioun of deid, we may weil understand be his awin wordis, quhilk he sais to us: Convertimini ad me in toto corde vestro, in iejunio, fletu, et planctu, et scindite corda vestra, et non vestimenta vestra, ait dominus omnipotens. Turne to me with all your hart, with fasting, greting & murning, and cut your clayis sais the Lord almychty. Quhen you heiris him say: turne to me with all your hart, with greting and murning, and cut your hart & nocht your clayis, understand plainly, zat God requires of the contritioun of the hart. And quhen yᵘ heiris him say, with fasting, ken weil that he requiris satisfactioun of deid, quhairof fasting is a part as we sall declare mair largely eftirhend, & lykwise quhow we ar oblissit to confessioun. Johel. 2.

It is also to be notit that na man can have contritioun, mak confessioun, & do satisfactioun except that he have a perfite faith to the word of God, quhilk as it is the ground of al othir vertewis, sa is it the foundatioun of the sacrament of Pennance, & also of thir thre thingis requirit afore the sacrament of Pennance, Contritioun, Confessioun, and Satisfactioun. Na man can have trew pennance, bot first he mone have ane suir hoip to get remissioun & forgiveness of his synnis. Nother can ony man have sure hoip of remissioun except vat first he have a perfit faith, & beleve stedfastly ỳ God will be merciful to him. Fidee. Faith is ye ground of the sacrament of Pennance.

Now

Now thairfor O synful man and woman, quhilk kennis the abhominatiouns of all thi synnis, & wald be losit fra thame, ground thi self in the faith & hoip of Goddis mercy. Remember quhat God sais in
Ezechi. 33. Ezechiel. Viuo ego dicit dominus deus: Nolo mortem impii, sed vt convertatur impius a via sua, et vinat. Als trew as I leif sais the Lord. I will nocht the dede of a wickit man, bot that he be turnit fra his evil wayis and be saffit. Think alwais quhow our salviour offerris his mercy to all penitent personis and callis apon thame sayand: Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam
Math. ii. vos. Cum to me all ye that labouris & ar ladin with the burdin of syn, and I sal refresch you. Ken your synnis and repent thame, cum to me be faith & obediens, and I sall have mercy on you & will refresch you heir with grace and in hevin with glore. Cal to remembrance quhow our salviour fulfillit yis promis in deid to the theif, quhilkwas hingand on his rycht hand, to Marie Magdalene, quhilk was fillit with sevin devillis, to sanct Peter yat denyit him, to sanct Mathew that was ane Publicane. The woman of Cananie cryit for his mercy and gat it. As the prodigal sonne, quhilk departit fra his father and spendit all his gair in wantoness, gloutony, and huirdome, eftir that he kennet his miserie, and came agane to his father, kennet his fault, askit mercy, maid supplicatioun to him with gret meiknes, he was ressavit agane to gret favouris, nocht without gret joy and gladnes. Sa O synful man, ken the miserabil stait of syn, quhairin thou hes leiffit agane

agane the command of God, as the servand of syn and condemnit to hel, cum agane to thi hevinly father be trew pennance and prayar, and dout nocht bot that thou sall be ressavit to the mercy of God. Sa ground thi self apon siclyk promis and exempils of mercy, and trow sickerly yat for the meritis of Christis bitter passioun, God almychty hes promissit and grantit remissioun of synnis to be given be ane preist as his minister, to al yame yat ar fallin fra the grace, quhilk yai ressavit in Baptyme, and be his calling turnis agane to God be pennance. And lyk as men of perfite aige afore thai cum to Baptyme, is techit to have a perfite faith in ȝe promis of God, quhilk is that all his synnis baith original and actual ar forgevin to him in Baptyme, sa everilk man afore he entir to fruitful penance, he mone have for ane ground and foundatioun, a perfite faith quhairby he mone hoip be the sacrament of pennance, to get remissioun of al his synnis, quhair to we cum as is afore said be Contritioun, Confessioun, and satisfactioun.

Quhat is contritioun? It is ane sorrow takin wilfully for synnis with ane purpose to be confessit and mak satisfactioun. That this diffinitioun may be set furth to you mair plainely ȝe sall understand that contritioun is ane inwart gret sorrow, displesure, & greif, quhilk a trew penitent, callit be Goddis grace, hes in his hart for all his synnis, Thairfor thou synful man & woman that wald have contritioun, first be instructioun

Of contritioun the first part of pennance.

structioun of gods word examine, discus, serche and rype weil thi conscience, remember thi awin synful & vicious leving, consider the multitude and gravite of al thi synnis, quhair by thou hes provokit the hie indignatioun & wraith of God aganis the. Secundly consider the dignitie & perfectioun of that stait, quhair unto thou was callit in Baptyme, think on the promis quhilk y^u maid to thi god, have mynd of the gret & syndry benefitis daily ressavit of god. Thus O christin man and woman being callit be the prevenand grace, & movit be the gret gudnes of God done to the on the ane part, and with thi awin ingratitude and unkindnes to god on ze othir part, y^u sall consave ane ernest sorrow & haitful displeasure in thi hart, for that that thou hes left & forsakin sa luffing a Lord, that thou hes followit syn, and thairby y^u hes crabbit & offendit god, of quhom thou was callit to be in the stait of a son & inheritour with our salviour Jes' Christ. Say thairfor to him with king David in the

Psal. I. Psalme: Quoniam iniquitatem meam ego cognosco et peccatum meum contra me est semper. I ken my

Psal. 37. wickitnes, & my syn is alwais aganis me. Iniquitates meæ supgresse sunt caput meum, et sicut onus grave gravate sunt super me. My wickitnes hes gane abone my heid, I am drownit in yame, yai hald me downe lyk ane hevy burding. Tak exempil of the haly king Ezechias and say to God

Esaie. 38. with him: Recogitabo tibi omnes annos meos in amaritudine

amaritudine anime meæ. I will consider & think of all my zeirs with ane bitternes of my saule. Heir quho God commandis the to ken thi synnis and the miserabil stait, quhairin you art. Leua oculos tuos Jeremi. 3. in directum et vide vbi non prostrata sis. Lyft up thi eyne & luke about the, & see quhair thou art nocht castin doune. Heir quhow he callis the in the same cheptour and offeris his mercy to the, sayand: Tu autem fornicata es cum amatoribus multis, veramtamen revertere, et suscipiam te. Thou hes committit spiritual fornicatioun wt mony luffaris, quhilk ar idollis, and also corporal with the flesche, the devil, and the warld, zit turne agane to me & I sal ressave the. This is the hye way to cum to Contritioun.

The xi. Cheptour.

QUHAT is confessioun? It is ane declaritioun of synnis maid before ane preist be the ordinatioun of God. Quhy is it said in this diffinatioun that confessioun is ane declaratioun? aganis thame, that quhen thai cum to confessioun other thai hyde yair synnis, or ellis yai excuse yame self, and sa thai mak na trew confessioun. Quhy is it said yat confessioun is ane declaratioun of synnis? aganis thame that quhen thai cum to confessioun, thai reherse thair gud deidis, or ellis thai deny evil deidis, sayand with the Pharisean: I am nocht lyk Luce. 18. othir men, revaris, adulteraris, and siclyk, quhilk confessioun is nocht pleasand to God. Of confessioun ye secund part of Pennance.

Quhy

Quhy is it said afore ane preist the minister of God be his ordinatioun? Because a preist hes ỹ keis, that is say, the auctoritie of lousing and binding gevin to him be our salviour Christ, & sa hes nocht ane lawit man quhilk is nocht ane consecrat preist. And for the declaratioun of yis ze sal understand, yat our salviour Christ in the day of his resurrectioun, said thir wordis to his Apostillis: Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Quhais synnis ze forgeve, thai ar forgevin to yame, and quhais synnis ze hald unforgevin, thai ar unforgevin. In thir wordis our salviour expresly gave powar and auctoritie to his Apostillis and al othir yair successouris in siclyk degree & office to forgeve synnis, & to hald synnis unforgevin. Now it is impossibil that ane preist the minister of Christ sall ken, quhen he suld forgeve to men thair synnis, and quhen he suld hald thair synnis unforgevin, except yat yair synnis be schawin to him in confessioun. It is playne be the wordis aforesaid yat a preist the minister of the absolutioun is ordanit to be under Christ ane juge of mannis conscience. And quhow can a juge discerne ane cause, quhil he ken it? Sa quhow can a preist discerne quhom he suld forgeve and quhom nocht, quhil he heir ane sinnar oppin and reherse his synnis to him? Quhow can a Medicynar discerne quhom he may hail, and quhom he may nocht hail, quhil he ken the sicknes? Gyf thou have ane wound in thi body

Joan. 20.

you can nocht be helpit be ane Cirurginar, quhil you schaw thi wound to him. Sen it is swa yat our salviour hais gevin powar to ane lauchfull preist, his minister, to bind & lowse synnis, and to forgeve synnis, and hald synnis unforgevin, be vertew of the same auctoritie he hes ordanit ỹ al synnaris penitent, quhilk wald be lousit fra thair synnis, yat yai sal maik confessioun of yair synnis to ane preist his minister. Quhairfor O christin man & woman according to the doctrine, ordinatioun and command of god and haly kirk, cum to confessioun, seik for ane lauchful minister quhilk may pronunce ye wordis of absolutioun to the and assolze the fra thi synnis, and ken yat he occupies the place of god, thairfor bow doune thiself to mak thi confessioun to him. And afore yu cum to confessioun, call to thi remembrance all thi synnis, quhilk thi conscience tellis the, that thou hes done agane the gudnes of God. And command to confessioun, declare & schaw thame with thi mouth to almychty God before ỹ preist Gods minister, with all circumstancis of tyme, place, persone, and purpose, that may aggrege ỹ syn, and thair blame, accuse, and condemne thi self for ane unkind prodigal sonne of God thi father, for ane untrew servand, quhilk be the lycht of Gods word, kend the commandis of thi Lord God and keipit thame nocht, and was indewit with mony giftis of the haly spreit, and exercit yame nocht, and sa detesting & abhorring thi synnis & desyreand to be quit of thame, confesse

fesse & grant meikly, that the cause of thi synnis come of thi self, be consenting willfully to the concupiscence of the flesche, to the warld & the divel. And yairfor yat thou art glad to submit thi self to sic disciplyne, correctioun and pennance for ẏ reformatioun of thi lyfe, as the preist ye minister of God, quhilk heris thi confessioun, sal be his discretioun & wisdome, according to the word of God, think expedient. And this lawly and meik submissioun in thi confessioun, with consent to ressave ye said discipline & pennance, is ane part of satisfactioun, quhilk is the thrid meane to cum to ye sacrament of Pennance as is afore rehersit.

Of satisfactioun the thrid part of pennance.

Heir ze mone understand, that satisfactioun quhilk is heir spoken of, is nocht sa to be takin, ẏ ane penitent synnar may worthily merit & deserve remissioun of synnis be ony payne or punissioun to be tholit be him, or to mak to God ony just & ful recompence equiualent to ye syn, quhilk he hes comittit aganis god, & to mak satisfactioun for our synnis, for in this maner, it is nocht in the powar of man to satisfie, for ye satisfactioun hes only our salviour Christ wrocht and fulfillit be his bitter passioun, according as S. Paule sais:

Titum.2. Qui dedit semetipsum pro nobis, vt nos redemerer ab omni iniquitate. He hes gevin himself to the dede for us, to redeme us fra all our iniquitie. That is to say, he hes maid satisfactioun and payit our ransome be his bitter passioun, makind ane full mendis for all our synnis. Also sanct

Johne

John sais in his Epistil: Ipse est propiciatio pro peccatis nostris. It is he yat hes maid just satisfactioun for all our synnis. Bot satisfactioun quhilk is callit the thrid part of pennance is diffinit thus: Est causas peccatorum excindere et earum suggestiombus aditum non indulgere. Satisfactioun of pennance is to cut away the occasionis of synne and to geve na entrance to thair suggestiouns. For the declaratioun of this, ze sal understand yat eftirhend that our actual syn is forgevin be faith and the sacrament of Pennance, thair remanis in us certane dreggis of syn, that is to say, stif inclinatiouns and motiouns to the same synnis quhilk we did afore. Thairfor that we nocht ovircum be consenting to the same inclinatiouns and motiouns, we mone studye to please god with ane meik and lawly hart reddy to bring furth the fruitis of pennance, according to the command of sanct Johne: Facite dignos fructus penitentie. Do ze the worthi fruitis of pennance, quhilk ar praying, almous, and fasting, and all othir meanis that may help to cut away the occasiouns of syn, as the minister sal think gud according to the word of god. Attour, suppose quhen our actual syn is forgevin, we ar deliverit fra the dangear of ye paynis eternal, yit we remane oblissit to thole sum temporal payne for our synnis other mair or les according to ye quantitie & qualitie of our synnis. Pairfor we suld thole patiently al adversite send to us be ye hand of God, & also be the counsale & iniuctioun of the preist our confessour for ỹ tyme

1 Joan. 2.

Math. 3.

The minister of God, punis our self in our body be fasting, in our gair be almous deid, in our hart be devoit & frequent prayer, w̄ sic greting, lamenting & mourning quhilk burstis out of our hart, that thairby we may please God & eschaip his punitioun. And to mak satisfactioun on yis maner we may leir be the wordis of sanct Paule
1 Cor. xi. sayand thus: Si nosmetipsos diiudicaremus, non vtique iudicaremur. Gvf we wald punis our selfis, trewly we suld eschaip the punitioun of God. Dum judicamur autem a domino, corripimur, ne cum hoc mundo damnemur. And quhen we ar punissit of God we ar correckit, that we be nocht condemnit with this warld. The haly king David had his syn forgevin to him, quhen ye prophet, Nathan said
2 Reg. 12. to him: God hais takin thi synne away, nochtheles efterhend for the same syn was punissit w̄ temporal payne be the dede of his young barne quhom he luffit verrai tenderly. Sa christin man gather this doctrine in few wordis. Satisfactioun as it is takin in yis place, is to thoil temporal payne for our synnis by gane, and to keip us fra consenting to syn in tyme to cum, & to do baith thir thingis with praying, fasting, and almous deidis, with murning and lamentatioun of our hart. Satisfactioun in this place is to have a full purpose to leid a new lyfe, doand the counsale of sanct Paule, sayand to ȳ Romanis:
Roma. 6. Sicut exhibuistis membro vestra servire immundicie et iniquitati ad iniquitatem, ita nunc exhibete membra vestra seruire justicie in sanctificationem.

As

As ze have abusit the membris of your body procedand fra a syn to ane other, sa now eftir your conversioun to God be trew pennance, use weil and occupie your membris in rychteousnes for your sanctificatioun. As he mycht say plainely, as afore your conversioun ze war hastye, spedie, fervent and diligent to be occuppit in syn, now eftir your conversioun, be als hastye, als spedye, als fervent, als diligent, to be occuppit in doing of gud deidis to the pleasure of God and your awin saule hail. Also this is a satisfactioun necessarie ý a penitent persone declare to his nichtbour yat he hes forgevin to him all his offencis, to restore to all men that we have injustly takin or keipis fra ony man, to recompence al hurtis & injouryis done be us to our nychbour, according to our powar, and nocht only to wil to do thus, bot also to do it in deid, in all pointis quhairin our nychtbour aucht to be satisfyit be ony rycht reasone. And be yis it appeiris quhow god estemis our satisfactioun, bayth to him self and to our nychtbour eftir the will and powar of a man and nocht eftir the equivolence of yat quhilk is done. For as we said afore, to god na man can sa satisfie for syn. And Christ thairfor hes satisfyit for al, be vertew quhairof our satisfactioun is acceptabil and plesand to God, quhilk of his infinite gudnes & for Christis saik is satisfyit, that is to say, plesit with that lytil we do. Sa quhen this contritioun is had in the hart, confessioun maid with ye mouth, and satisfactioun

schawin

schawin and promissit. Than O christin man and woman thou being penitent may desire to heir of the minister the comfortabil wordis of remissioun of synnis. And the minister yair apon, according to the evangil pronounce ȳ sentence of absolutioun, sayand: Ego absoluo te apeccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen. I as the minister of Chris the his auctoritie committit to me at this tyme, assoilzeis and lowsis the fra thi synnis, in the name of the father, and the sonne, & the haly spreit. Amen. Unto this absolutioun O christin man thou suld geve ferme credence, and beleve sickerly with ane perfite faith ȳ thi synnis ar now forgevin to ȳ frely for the meritis of Christis passioun, quhilk meritis is now applyit to the be ȳ sacrament of Pennance.

It is also to be notit that confessioun to the preist is in the kirk profitabil commandit, to be usit and frequentit for mony othir gud causis, and specially for this cause, yat yai quhilk be custome ar drownit in syn and seis nocht the abhominatioun & perrillis of thair synnis may be ane gud confessour be steirit and movit to detest & be sorrowfull for thair synnis be declaring to thame the word of God, writtin in haly scripture to that effect, and also may schaw to thame the comminatioun of paynis aganis all perseverand synnaris, and the promis of mercy, grace and glore, quhilk God makis to all thame that ar penitent, and sa exhort thame to reformatioun of thair lyfe.

Fynally it is to be remembrit, that nocht with standing this way afore declarit is the ordinarie waie & remeid

remeid for penitent synnaris to get remissioun of yair synnis & to be recounsalit to the favour of god, ȝit in case yat yai want a minister to heir thair confessioun & pronounce the wordis of absolutioun, or in tyme of necessitie quhen a synnar hes nocht sufficient laser or opportunitie to mak his confessioun & to do the worthi fruitis of pennance, than trewly God wil accept his gud will for ẏ deid. For gif he trewly repent him of his synfull lyfe, and with all his hart purpose throw godds grace to amend his lyfe, & gif he may get opportunite to mak confessioun and do satisfactioun, he sal undoutitly have remissioun and forgevines of al his synnis. For as sanct Cypriane sais: Evin in the hour of dede quhen the saule is reddy to depart out of the body ye gret mercifulnes of God dispysis nocht penance in sa mekil yat than nother the gretnes of synnis, nor the schortnes of tyme; nor the enormitie of lyfe excludis and puttis away a synnar fra ẏ mercy of God, gif yair be trew contritioun and ane unfenzit change of the hart fra synful lyfe. The theif that hang on the crosse askit mercy with ane contrite hart, and incontinent he was maid ane cietesene of paradise, and quhair as he had deservit condemnatioun, his contrite hart ẇ trew faith in Christ, changit his payn into martyrdome, & his blud into baptyme. That is to say, god of his gret mercy acceptit his dede for his perfite contritioun and faith to his salvatioun, as thoch he had bein baptisit. Cyprian. Ȝit nochttheles na man suld apon hoip of mercy, persever still into his synfull lyfe lyk

lyk as na man wald be seik in his body apon hoip to recovir his heale agane be medicyne. For as mony that will nocht forsaik thair synful lyfe, & zit thinkis yat god will forgeve yame, ar oft tymes sa prevenit with the just plage of god, yat nother yai have tyme to convert and turne to god, nor grace to ressave ye
Eccle. 5. gift of forgevenes Thairfor the scripture sais: Be nocht slawe to convert and turne to gode, and defar nocht fra day to day. For the wrath of god (yat is to say) ȝe rychteous jugement of god cummis suddenly, & in tyme of vengence he will destroy the. Quhairfor havand hoip of the mercy of god on the ane syde, & feir of the justice of god on the othir, lat us nevir dispair of the forgevenes of our synnis, nor zit presumptuously remane stil in our synnis, kennand yat the justice of god will straitly require the dettis of all men, quhilk ar nocht forgevin throw his mercy offerit in Christ. To quhom be honour and glore with the father and the haly spreit for evir and evir. Amen.

☞ Of the sacrament of extreme Unctioun.

The xii. Cheptour.

IN the institution of yis haly sacrament we may weil understand the gratious providence of God towart us, quhilk at al tymes of our lyfe providis to us help & remeid yat we may leif ane spiritual lyfe to his pleasure & salvatioun of our saulis. In Baptyme we ar borne agane w ane spiritual byrth, & maid new creaturis in

in Christ Jesu, and begynnis our spiritual lyfe. In Confirmatioun we ar confirmit be strenth of the haly spreit to stand sickerly in the same lyfe. In ye Eucharist we ressave spiritual fude to the sustentatioun of our saulis, and to be incorporat and joynit to Christ Jesu our heid & king. And quhen we throw tentatioun of our spiritual ennymyes, with consent of our free will, fallis fra the same spiritual lyfe, be ze sacrament of Pennance we ar restorit agane. Now quhat is yair mair to be done to us, than to be helpit be sum spiritual remeid in ze tyme of our departing fra yis warld? Than trewly we have gret mister of help, consolatioun and comfort to be gevin baith to our body and to our saule. For of al tymes of our lyfe the tyme of our departing is maist perrillous, because yat the devil our ennymye (specially at that tyme) gangis about lyk ane ramping lyon seikand quhom he may devoir and swally, be consent to syn. Than is he maist fyerie and crewel to cast aganis us his fyrie dartis, to sla our saulis be sum trangressioun of the commandis of God. Than is he maist diligent and besye to bring us fra our faith, to stop our entrance to hevin, kennand that gif he prevale nocht agane us at the tyme of our departing, that he sall nevir prevale agane us. Quhairfor that we suld nocht want spiritual help & remeid in tyme of our last seiknes or yat apperandly is lyk to be our last seiknes, our salviour Christ Jesu hes providit for us ye sacrament of extreme

How expedient it was all ordane ye sacrament ofextreme unctioun.

Unctioun

unctioun, quhair of we sal schortly declare to you ȳ institutioun, the promulgatioun, & the vertew, effect & profit of the same. Wald ze ken quha ordanit this sacrament? quha bot our salviour Christ Jesus? as we may gather of ye wordis writtin in the evangil of S. Mark. Thair we reid yat our salviour Christ callit to him his twelf Apostilis, & send thame twa & twa togidder throw the land of Jewry, techit thame quhat thai suld say, gave thame powar, quhilk yai mycht use in helping of the pepil. Than it is said in the text: Exeuntes predicabant, vt penitentiam agerent et demonia multa eiiciebant et ungebant oleo multos ægros, et sanabantur. Thai passit furth & prechit to the pepil to do pennance, thai kest out mony devillis fra men and wemen that was possessit, thai unctit with oyle money seik men & women, & yai war heilit of yair seiknes. In othir wordis yᵘ hes plainly schawin to the, yat the haly Apostilis usit to unct seik folk wᵗ oyle & thai war heilit. This trewly yai usit nocht of thair awin presumptioun, bot allanerly be the institutioun, ordanatioun & commando of yair Lord and maister our salviour Jesus Christ. Attour the effect of yair uncting wes nocht only to heile the bodyes of thame yat was seik (quhilk commonly was done in the begynning of the kirk for confirmatioun of the faith) bot specially & maist principally, it was the help, consolatioun & helth of ye saulis of thame ȳ was seik, because ye Apostils was nocht ordanit to be corporal Cirurginaris allanerly, bot erar to be prechouris & spiritual medicynaris of the saulis. Sa ȳ ald doctouris of the kirk, siclyk as venerabil Beide

Marce. 6. That our salviour Christ ordanit the sacrament ofextreme unctioun.

and

and otheris exponis yis place of the evangil, declarand plainly ȳ the haly Apostils be ye institutioun, ordanatioun & command of Jesus Christ begane to use the sacrament of extreme unctioun in the land of Jewry, quhen thai war send to preche the evangil. Nochttheles ye Apostil sanct James, set furth & declarit the same sacrament in to his epistil, schewand plainly the forme & maner of administratioun of ye same, sayand: Infirmatur quis ex vobis? Inducat presbyteros ecclesie et orent sup eum, vngentes eum oleo in nomine domini, et oratio fidei saluabit in firmum, et alleviabit eum dominus, et si in peccatis sit, remittentur ei. Jacobi. 5. S. James sittis furth and declaris this sacrament. Gyf ony be seik amang you, lat him call for the preistis of the kirk, & lat yame pray ouir him & unct him with oyle in the name of our Lord, & the prayar of faith sal saif him that is seik, & our Lord sal comfort him, & gif he be in synnis, yai sal be forgevin to him. Heir we have ane document, yat the uncting, quhair of S. James speikis, is ane sacrament, because it hes ane certane forme of wordis, ane sensibil & effectous signe of grace, & also a promis of ȳ same expresly put. The word of God quhair with this sacrament is ministerit is signifyit quhen sanct James sais, lat yame unct him in the name of our Lord. Sa the preist yat is minister of yis sacrament unctis ȳ seik persone in the name of the father and the son, & the haly spreit, beseikand almychty God, yat quhatsaevir the seik persone hes synnit aganis God be abusioun of ony of his wittis, sensis, or membris, it may be forgiffin to him be vertew of Christs passioun applyit to ye seik persone be this uncting.

The

The promis of mercy & grace quhairapon ye word of this sacrament is groundit, is playnely expremit quhen he sais: The prayar of faith sal saif the seik persone, and gif he be in synnis, yai sal be forgevin to him, quhilk promis ẅ out dout was maid be our salviour, & promulgat & set furth be sanct James. It is to be thocht, yat sanct James the Apostil of Jesus Christ wald set furth na thing belangand to our faith and sacramentis by the will and command of Christ. The element or sensibil thing of this sacrament is sanctifyit oyle, quhilk trewly is a convenient mattir of this sacrament. For as the doctor Theophilactus sais: Oyle hes a vertew to heile a man in his body, & to mak him blyth in his mind, oyle is the nurischment of lycht. It is profitabil aganis gret labouris of the body, & mittigatis the zaicking of ẏ membris. Al othir propirteis of oyle ar convenient to declare ẏ vertew & effect of yis sacrament. The principal effect of it is remissioun of venial synnis. The secund is spiritual blythnes of our mynd, kennand that we have gottin all helpis and remeidis, quhilk ar necessarie & profitabil for the help of our saule aganis all the perrillis that may occur to us in tyme of our dede, and sa we consave ane singular and constant hoip in the mercy of God, in the special protectioun & defence of our salviour, we trow sickerly yat the angels of God sall be assistent and present with us, to defend us aganis the powar of all the devillis of hel. The haly spreit giftis to our saule sa gret consolatioun and comfort in God, that we ar content to thole the paynis of dede paciently and

Jaco. 5.

The fruitis and effectis of this sacrament.

and with ane blyth mynd to depart of this warld. The thrid effect of this sacrament, is that God almychty (gif he think expedient to us for the weil of our saule) be ze vertew of yis sacrament, sal delivir us fra our bodely seiknes and restore us agane to heil, quhilk he dois to mony & syndry seik personis yat ressavis this sacrament. Quhairfor O christin man and woman, I exhort the in Christ Jesu, contemne nocht this haly sacrament, quhilk thi salviour hes ordanit as ane instrument of salvatioun. Thair for quhen it sall pleise the gudnes of God to call the fra this present warld be ony bodily seiknes, thou persaiffand thiself be al apperance lyke to depart, and chaunge this lyfe, than incontinent follow the counsal of sanct James, sent for the preist yat is thi curit, require of him devoitly to minister to the this haly sacrament of extreme unctioun, that thou may obtene the thre fruitis afore rehersit, Remissioun of thi venial synnis, joye and blythnes of thi mynd. And gif it be expedient to the, also heile of thi body.

☞ Of the sacrament of Ordour.

The xiii. Cheptour.

AS the haly sacramentis of the new testament ar necessarie to the christin pepil, because that be faith in Christ Jesu & dew ministratioun and ressaving of thame, the meritis and vertew of Christis passioun is applyit to our saulis, as be spiritual cunditis, vessellis and instrumentis of our salvatioun, sa it is necessarie that thair be in the

Of the necessary institutioun of this sacrament.

kirk of God certane men ordanit to be convertent ministeris of the same sacramentis. For gif evirilk man indifferently war ane minister of ye sacramentis, quhat wald follow, bot gret perturbatioun, misordour and confusioun amang christin pepil? Thairfor our salviour quhilk (as
1.Cor.14. sanct Paule sais) is nocht God of dissentioun, bot of peice, and beand the eternal wisdome of God, disponis and ordanis al thingis wisly. He hes institut & ordanit the sacrament of Ordour, quharin spiritual powar is giffin to ỹ minister of the kirk to minister the sacramentis. And for the declaratioun of this matir ze sall note fyve documentis. First ze sal understand yat because our salviour Christ, was to tak away his corporal presence fra the kirk, he ordanit his Apostillis to be ministeris of the sacramentis, he gave thame powar to consecrate and minister his bo-
Luce. 22. dy and blud, quhen he said to them: Hoc facite in meam commemorationem. Do ze this in my remembrance. He gave thame powar to minister
Joan. 20. the sacrament of Pennance, quhen he said: Quorum remiseritis peccata, remittuntur eis. Quhais synnis ze forgeve thai ar forgeven to thame. He gave thame powar to teiche & baptise the pepil,
Math. 18. quhen he said: Euntes docete omnes gentes, baptizantes eos in nomine patris et filii, et spiritus sancti. Gang and teiche all pepil and baptise thame in the name of the father, and the sonne, & the haly spreit. And sa lykwise of all the laif.

Secundly

Secundly, that powar and auctoritie, quhilk Christ gave to his Apostillis, was nocht gevin to thame allanerly, bot it was gevin to thame and also to thair successouris, ministeris of the kirk, to persevere be successioun of tyme unto the ende of the warld. Sa sanct Paule declaris plainely writand thus to the Ephesianis: Et ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Evangelistas, alios autem pastores et doctores, ad consummationem sanctorum, in opus ministerii, in edificationem corporis Christi, donec occurramus omnes in vnitatem fidei et agnitionis filii dei. Epha. 4. Our salviour hes gevin sum to be Apostillis, sum to be Prophetis, sum to be Evangelistis, sum to be pastouris & doctouris, to the consummatioun and perfectioun of sanctis in the wark of ministratioun, for the edificatioun of the mistik bodye of Christ, quhil we all mete togidder in ane faith and knawlege of the sonne of God. Heir thou seis plainly, yat the office of ministratioun mone be had in the kirk, sa lang as the kirk hes mister to be edifyit in the faith & knawlege of the sonne of God. And trewly that sal be to the end of the warld. Quhairfor the powar of ministratioun of the sacramentis gevin to the Apostillis, was to be had in the kirk quhil the end of the warld. Sa our salviour said to his Apostillis: Ecce ego vobiscum sum vsque ad consummationem seculi. Behald I am with you quhil the end of the warld. Math. 28.

Ordour is ane sacrament.

Thridly, ze sal understand yat Ordour quharin powar is gevin to the ministeris of ỹ kirk, may weil

be callit ane sacrament, because it hes lyk othir sacramentis ane sensibil signe, quhilk is imposi=tioun of handis, it hes ane special forme of wordz usit in the sacrament of the same, & also promis of grace to be assistent in the same sacrament, quhilk promis is expremit be S. Paul writand thus to his discipil Timothe: Attende tibi et doctrine, insta in illis, hoc enim faciens teipsum saluum faPromis of grace annexit to Ordour. cies et eos qui te audiunt. O my discipil Timothe tak tent to thi self quhow you suld leif, and also tak tent to thi leirning, quhow thou suld teiche thi pepil, be diligent and perseverand in thame bayth, and sa doand thou sall saif thi self & also thame that heiris the. And agane he sais: Noli negligere gratiam, quæ est in te, que data est tibi, per prophetiam cum impositione manuum presbyterii. Negleck not the grace or ỹ gift of god, quhilk is in the, quhilk is gevin to the throw prophecie with the impositioun of the handis of ane preist. And agane he said to him: Admoneo te vt resuscites gratiam dei, que in te est per impositionem manuum mearum. I warne the yat thou steir up in thi self the grace of God quhilk is in the, be laying on of my handis. Also he wrait to his discipil Tytus on ỹ same maner sayand thus: Huius res gratia reliqui te Cretæ, vt ea que desunt corrigus et constituas per civitates presbyteros, sicut et ego disposui tibi. For this cause sais he, I left the at Crete, that thou mycht correck thai thingis yat misteris, and to ordane preistis in cities as I have disponit to the.

1. Timo. 4

Timo. 4.

2. Timo. 1

Titi. 1.

Heir

heir O christin man, thou may understand twa thingis. The ane, yat the sacrament of Ordour is nocht the inventioun or traditioun of man, bot yat it is the ordinatioun of Christ, & usit be was Apostillis. The othir is, that ỹ ordinatioun of ministeris in the kirk of god, belangis to the bischoppis allanerly, & nocht to the common pepil.

The ordinatioun of ministers in the kirk belangis to bischops.

Fourtly, ze sall understand that because the sacrament of Ordour is ordanit to ye convenient dispensatioun & ministratioun of the sacramentis, and of all ye sacramentis, the haly & blissit sacrament of the Altar is maist principal, maist excellent and maist precious, thairfor the sacrament of Ordour and namely preistheid is principally institute and ordanit to consecrat the sacrament of the Altar, & to dispens and minister the same conveniently to the christin pepil. Nairovir because the pepil may nocht worthily ressave the same sacrament except thai be preparit & maid reddy to it, be faith and ane cleine conscience, thairfor the sacrament of Ordour & preistheid extendis also to the ministratioun of the sacramentis, quhairby remissioun of synnis is gevin as Baptyme and Penance, or ellis augmentatioun of grace, as extreme Unctioun & Matrimonye, Sa the maist principal & maist excellant ordour is Preistheid, quhilk is powar to consecrat and minister the sacramentis afore said. And secundly to teiche the pepil the word of God, sa mekil as it is necessarie to thame to know, for thair eternal salvatioun. For as it is writtin:

Ye auctorite of ane preist is to minister ye sacramentis.

To prech the word of God.

Malach. 2. Labia sacerdotis custodiunt scientiam et legem requirent ex ore eius, quia angelus domini exercituum est. The lippis of a preist keipis science et knawlege, & the pepil sal require ỹ law fra his mouth, for he is the angil, that is to say, the messinger of almychty God the Lord of hostis & armyes. And thridly for to pray for the prosperitie of all christin pepil, & specially of thame, quhilk ar committit to thair cair. In thir three pointis, yat is, to minister the fyve sacramentis afore rehersit. Baptyme, Pennance, the Eucharist, extreme Unctioun and Matrimony (as for the ministratioun of Confirmatioun & Ordouris, it belangis allanerly to the office of ane bischop, that unite may be kepit in the kirk of God.) To preche or teche the word of God, als mekil as is necessarie to the common instructioun of the pepil, & also to pray to God daily for the pepil, Thus suld al preistis haffand cuir & charge of saulis, occupye and exerce thame self at all tymes convenient & necessarie. And suppose the preist leif nocht sa perfitly as he is bound, and also is nocht sa exemplaire to ỹ pepil as is requirit to his vocatioun, zit the pepil suld nochtheles heir his Mes and ressave fra him the sacramentis, because yat the vertew and effect of ye sacrament standis nocht in the gudnes and meritis of the minister, bot allanerly in the gudnes and meritis of our salviour Christ, sa ỹ the evil of the minister stoppis nocht the effect of the sacrament.

The fift thing to be notit in this matir is, yat the

the powar of ane bischop is to minister certane sacra=mentis, quhilk the simpil preistis may nocht do, and also powar of jurisdictioun in preeminence and dig=nitie abone ane simpil preist. To the preist that hes allanerly the sacrament of Ordour, pertenis to mi=nister the word of God, & the sacramentis afore re=hersit, to pray for the pepil, bot to ane bischop per=tenis the same thre effectis specially and principally as successouris of the Apostils. And with that thai have the powar of jurisdictioun, be the auctoritie quhairof thai may excommunicat and curs al yame ȳ comittis grevous dedlie synnis oppinly, & ar callit to jugement & will nocht cum, or gif thai cum, thai will nocht obey the sentence of the judge of the kirk, siclyk personis lawfullv may be excommunicate, yat is to say, excludit and put out of ye company & com=munioun of faithfull pepil. Quhilk excommunica=tioun is nocht gevin to thame as ane distructioun, bot as ane medicyne for thair correctioun, that be sic exclusioun, thai beand eschamit for thair falt, & also yat thai ar private the participatioun of the meritis of Christ gevin be the sacramentis and also the me=ritis of the kirk, may returne to the obedience of the kirk, & be excommunicatioun as be ane medicinabil correctioun may amend thair lyffis, and amang the christin pepil leif lyk christin men. This powar of cursing was gevin be our salviour to ȳ kirk, quhen he said: Si ecclesiam non audierit, sit tibi sicut ethni-cus et publicanus. Gyf a man will nocht be obedient to ȳ lawful command of ȳ kirk, yat is to say, of yame that hes auctoritie in the kirk, lat thame be to the

How cur-sing weil usit is ane medicyne.

Math. 18.

as the Hethin and Publicane, that is to say, lat yame be excludit fra ye company of Christin pepil and thair haly communioun, even as Hethins & Publicanis ar. And as the bischope hes powar to curs siclyk men, sa hes he powar to lowse yame and assolze thame, quhen yai ar penitent & obedient, according to the wordis of Christ sayand: Math. 18. Quecunque ligaueritis, &c. As for othir ordouris and dignities of the kirk, we think thame nocht necessarie to be exponit to you, because ye knawlege of yame makis nocht mekil to your edificatioun.

☞ Of the sacrament of Matrimonie.

The xiiii. Cheptour.

MATRIMONYE was institute and ordanit be almychty God in Paradise afore ye fal of Adam, to be ane lawfull conjunctioun of man and woman in ane continual & inseperabil fellowschip of lyfe till dede depart thame, according to the wordis that Adam said: Gene. 2. Relinquet homo patrem et matrem et abherebit vxori sue, et erunt duo in carne una. The maryit man sall laif his father and his mother, sa that he sall nocht be oblissit to dwell with thame, & he sall abheir and dweil with his wyfe, and thai sal be twa personis in ane flesche, because that thai sall bayth concurre in the generatioun of ane barne.

Four convenient cau- Matrimony was institute & ordanit for four principal causis. First that it mycht be the first coupil

coupil or conjunctioun of ane haly, luffand and friendly fellowschip betwene man and woman. The man to rewle, and the woman to be rewlit and obey the man, thairfor God said: Faciamus ei adiutorium simile sibi. Lat us mak to man ane help, lyk to himself. The secund cause was generatioun & educatioun of barnis to the service of God. Thairfor God said: Crescite et multiplicamini et replete terram. Grow and be multiplyit and fil the erd. The thrid cause of Matrimony was eftir the fall of Adam, to eschaip the syn of fornicatioun quhen men hes nocht the gift of chastitie, and to use the pleasure of the body in the honestie of marriage. Thairfor sanct Paule sais: Propter fornicationem unusquisque suam vxorem habeat, et unaqueque suum virum habeat. To eschaip fornicatioun (quhen men hes nocht the gift of chastitie and hes na lawful impediment) lat ilk man have his awin wife, and ilk a woman have hir awin husband. The fourt principal cause of matrimonye was that it mycht be ane figure or takin of ȳ maist haly & beluffit conjunctioun that was to be betwene Christ to cum and the kirk, quhilk conjunctioun was forsein & preordinate of God befor the beginning of ȳ warld, according as sanct Paule sais: Qui elegit nos in ipso ante mundi constitutionem. God the eternal father hes chosin us in Christ Jesu before the beginning of ȳ warld. And doutles matrimony is ane sacrament, that is to say, ane haly signe or takin of ȳ same conjunctioun that is betwene Christ

sis of the institution of matrimonye.

Gene. 2.

Gene. 1.

1 Cor. 7.

Ephe. 1.

Christ & his kirk. For as be the first institutioun of matrimonie ane husband is joynit to ane wyfe, with ane band of fellowschip inseparabil till dede depart yame, sa the sonne of God Jesus Christ as ane spiritual husband, & the hail universal congregatioun of faithfull men & wemen as ane spiritual wyfe, ar couplit & joynit togidder wt ane inseperabil band of faith. Thairfor S. Paul sais spekand of ye band of matrimonie. Sacramentum hoc magnum est, ego autem dico in Christo et in ecclesia. Matrimonye is ane gret sacrament, bot I say in Christ and in the kirk. And suppose matrimonye was ordanit to sa strait & inseperabil conjunctioun of a man & a woman, zit eftir the fal of Adame in the tyme of the law of nature & also writtin, matrimonye fell fra that perfectioun & was degenerat in twa pointis fra ye first institution. For ane man maryit mony wyffes, & sumtyme aman haffand displesure at his wife wald geve to hir a libel of partising & put hir fra him & lowse ye band of matrimonye. The first of yir twa pointis, quhilk is yat a man mycht have syndry wyffis, specially ye haly Patriarchis & kingis, as Abraham, Isaac, Jacob, David, with the laif. It was lauchful be the secret dispensatioun of God, for twa reasonis, the tane is mistik, to be ane figure yat the sonne of God Jesus Christ suld coupil to himself be the spiritual matrimonye of faith bayth ane congregatioun of Jewis, and also ane congregatioun of Gentillis, to be to him ane haly kirk. The othir reasone is literal, that twa mycht multiply the pepil of Israel, quhilk was the chosin pepil of God, among quhom and of quhom

Ephe. 5.

How the perfection of matrimony was degenerat.

quhom the sonne of God was to be incarnate. And as for the secund point quhilk was partising, Moses tholit it to be usit, because of the hardnes of yair hartis, for yair was amang thame mony styf neckit proud and malicious men to thair wyffis, and for ane litil displesure was reddy to slay thair wyffis. Thairfor to keip thame fra the greater syn, quhilk was slaying of thair wyffis, he tholit thame to commit the les syn, quhilk was partising wᵗʰ yair wyffis. Bot quhen the tyme of grace was cum, quhairin it plesit the father eternal to restore be his sonne our salviour thai thingis that was in hevin and erd, he restorit also matrimonye to the perfectioun of the first institutioun. Thairfor he sais: Qui fecit homi- Math. 19.
nem ab initio, masculum et feminam fecit eos deus, et dixit. Propter hoc dimittet homo patrem et matrem, et adhaerebit uxori sue, et erunt duo in carne una. Itaque iam non sunt duo, sed una caro. Quos igitur deus cōiunxit, homo non separet. He yat maid man in the beginning, maid yame man and woman, and said: For this cause sall a man laif father and mother, and adheir and cleif to his wife, and thai twa sall be ane flesche. Now ar thai nocht twa than, bot ane flesche. Lat nochtman yairfor sevir or put syndry that, quhilk God hes couplit togidder. And a litill eftirhend he sais: Moyses ob duritiam cordis vestri Math. 19.
permisit vobis dimittere uxores vestras, ab initio autem non fuit sic. Quamobrem qui cunque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, mechatur. Moyses because of ȳ hardnes of your hartz sufferit you to put away your wyffis. Nochtheles fra

How our salviour restorit matrimonye to the first institution.

fra ỹ begynning it was nocht sa. Bot I say to you: quhasaevir puttis away his wyfe (except it be for fornicatioun) and maryis ane othir, breikis matrimonye, and quhasaevir maryis hir yat is devorsit, committis adultery. Thir wordis of our salviour ar expounit be his discipil and Apostil sanct Paule,

1. Cor. 7. sayand: Eis qui matrimonio juncti sunt, precepio non ego, sed dominus uxorem a viro non discedere, que si discesserit manere innuptam, aut viro suo reconciliari. To thame that ar maryit lawfully, command, nocht I bot our Lord, yat the wyfe depart nocht fra hir husband, bot and gif sche depart fra him, lat hir remaine unmaryit with ane othir man, or ellis to be recounselit agane to her awin husband. Of thir auctorities quhilk we have alledgit to you of our salviour & sanct Paule, we may gaddir twa singular conditiouns of that mariage, quhilk is amang christin men. The ane is, that matrimonye is allanerly betwene twa personis, that is say, a man and a woman, sa yat it is nocht lawful for a man to have may wyffis than ane at anis: Erunt duo in carne una. Thai sall be twa personis in a flesche, quhilk

Twa sengular conditiouns of the mariage that is amang christin men and women.

1. Cor. 7. may be confirmit be the wordis of sanct Paule: Mulier potestatem corporis sui non habet, sed vir, similiter et vir potestatem corporis sui non habet, sed mulier. The woman hes nocht powar of hir bodye, bot hir husband, and lykwise the man hes nocht powar of his body, bot the woman hes it. Sa it followis yat the man can nocht geve the powar of his body, to may than ane, and quhen our salviour said, Quhasaevir puttis away his wife (except for fornicatioun

catioun) and maryis ane othir, he committis adulterie, he teichis plainly, that a man may nocht have twa wyffis. For gif it war lawfull to have twa wyffis at anis, that man comittit nocht adultery in marriage of ane othir, his first beand alyve. Now our salviour sais plainly, yat quhen he maryis ane othir, sche beand alyve, he committis adultery. The secund conditioun, is yat the band of matrimone anis lauchfully contrackit, may nocht be dissolvit and lowsit agane be ony divorcement or partising, bot allanerly it is lowsit be the dede of the ane of thame, for trewly the partising & devorsing, quhilk our salviour sais may be done for fornicatioun, suld be understand allanerly of partising fra bed & borde, & nocht fra ỹ band of matrimony, as it is plain be the wordis of S. Paule, quhilk sais, Lat hir be recounsalit agane to hir husband. And in the meane tyme quhasaevir maryis hir, he comittis adultery. It is to be notit also, that for the same twa singular conditiounis afore rehersit, matrimonye may weil be callit a sacrament, That is to say, a takin or signe of ane haly thing, quhilk is conjunctioun of haly kirk with Christ Jesu. For as in matrimonye ane man hes bot ane wyfe with quhom he suld remane without ony partising, sa Christ Jesus hes cowplit to him self ye universal kirk of christin men and wemen as ane spiritual wyfe, and will nevir parte fra hir, bot will be joynit with hir evir, heir be grace and in hevin be glore. Nairovir a sacrament is

callit

callit a sensibil & effectious signe of invisibil grace, quhilk is gevin to thame that worthily ressavis the same sacrament. Now it can nocht be denyit bot yat grace is gevin in the sacrament of Matrimonye to yame ỳ ar lawfully maryit togidder, be vertew of ỳ quhilk grace thai may keip the band maid betwene thame, that thai may lufe ane ane othir as Christ luffit the kirk, yat thai may with diligence bring up yair barnis to the service of God, yat yai may thole paciently all molistatiounis and tribulatioun of the warld, quhilk oft tymes chancis to maryit personis that thai may thole ane ane othir, and ane beire ane otheris imperfectioun. All yir thingis can nocht be had without the grace of God, quhilk is gevin in ye sacrament of matrimonye, as it apperis plainely be the wordis of our salviour, sayand: Quos Deus conjunxit, homo non separet. Thai quhom God hes joynit in mariage togedder, lat na man sevir. And how can thai want the grace of God, quhome God joynis togidder, gif thai keip thair mariage conforme to the law of God? Nairovir, as in ilk ane sacrament thair is ane sensibil matir, & ane certane forme of wordis groundit apon sum special promis of God, sa thair is in the sacrament of matrimony. The sensibil matir, is the man & the woman quhilk ar faithful personis able to contract mariage. The forme of wordis is that, quhairby the ane giffis to the othir powar of thair bodye, exprement thair consent to ỳ same be wordis of ye present tyme. Quhen the man sais to the woman, I tak the to my weddit wyfe, & the woman sais to the man, I tak the to my maryit

Yesensibil signe of mariage.

Ye forme of wordis usit in the contact of mariage.

marȳit husband, baith of yame ending yir wordis be invocatioun of God, sayand: In ye name of the father, & the sonne, & the halyspreit. This consent into carnal copulatioun, expremit be ye wordis of ye present tyme, is ye cause of matrimony. And eftir ȳ consent, quhen yai conjoine togidder in carnal deid, mariage is consummat & endit. The promis of God annexit to yis sacrament may be gedderit be ye wordis of S. Paule, quhilk he writis to Timothe on this maner, spekand of ye woman: Salvabitur que filiorum generationem, si permanserit in fide, et delectione, et sanctificatione, cum sobrietate. Sche sal be saffit be generation of barnis, gif sche perseveris in faith and lufe, & sanctificatioun ẅ sobernes. And na dout bot ye same promis is maid to the man, because he concurris ẅ the woman to ye generatioun of barnis be the institutioun & ordinatioun of god. Quhat is ȳ vertewor, propir effect of matrimony? S. Augustine sais yat yair is thre gret gudis of matrimony. The first is ane sacrament, be ze quhilk we understand ȳ the band of matrimonye suld nocht be lowsit be ony maner of wyse til dede of ye ane parte lowse it, as we declarit to you afore. The secund is fidelite or faithfulnes, quhairby we understand yat marȳit personis suld keip yair promis faithfully ane to ane othir, sa yat ye man suld nocht have carnal deid ẅ ony othir woman sa lang as his lawful wyfe leiffis, and lykwise the woman suld nocht have carnal deid ẅ ony othir man, sa lang as hir lawful husband leiffis. The thrid is barnis, & be this we understand yat gif God send yame barnis, ȳ yai suld bring yame up in nurture

The promis of grace annexit to mariage. 1 Timo. 2.

The frutis or effectis of mariage.

nurture and vertew, that thai may be servandis to God. And this is the principal end & cause of matrimony. And to ken gif a maryit man may syn with his wyfe, ze sall note four pointis. First that quhen maryit personis convenis togidder intendand to bring furth barnis to the service of god, nocht only thai syn nocht bot yai have merit & pleise God in sa doing. Secundly, quhen a maryit man hes carnal deid with his wyfe intendand allanerly to keip hir fra fornicatioun & adultery, requirit to do the same be hir, lyk wise he synnis nocht, bot dois ane deid of justice and rychteousnes. Thridly, quhen ane maryit man hes carnal deid with his wyfe, nocht intendand procreatioun of barnis, nother eschewing fornicatioun of his wyfe, bot movit with ye fragilitie of his nature, intendand to keip him self fra fornicatioun, lykwise he synnis nocht.

How ane maryit man may synne with his wyfe.

Fourtly, quhen he kennis his wyfe carnally, nocht intendand procreatioun of barnis, nor eschewing of fornicatioun of his wyfe or of him self, bot intendand principally to fulfill the lust of his body, and thairin puttis his felicitie, he synnis grevously. Thairfor lat thame abstene for a tyme (eftir sanct Paulis counsale) to pray and to ressave Christis body. To quhom be all honour. Amen.

1 Cor. 7.

DE MODO ORANDI DEVM.

☞ Of the maner how christin men and wemen suld mak thair prayer to God.

The first Cheptour.

ANTE orationem prepara animam tuam. The wisman giffis the counsale, O christin man and woman, to prepare thi mynd afore thi prayer. That is to say, afore thou begyn to mak thi prayer, tak gud tent that thou mak it wt sic ane mynd, that it may be acceptabil to God, & hard of him. Thairfor yow sal vnderstand, ỳ thair is thre vertewis, quhairwith yw suld prepare thi mynd afore thi prayer. The first is faith. The secund is hoip. The thrid is cherite. First ỳ thi prayer may be plesand to God and hard with him, mak it with ane trew faith. For sen prayer is nocht ellis bot lyfting vp of yi hart to god, & to ask fra him all thingis, quhilk becummis ỹ to ask, quhow can yw pray gif thou want faith? quhow can yow lyft vp thi mynd to God wt out faith? According as Sanct Paule sayis: Quomodo invocabunt, in quem non crediderunt? ☞ Quhow can men mak invocatioun and prayer to God, in quhom thai have na beleif? Uerraily it can nocht be. Thi faith O christin man teichis the twa thyngis.

Ecclc. 18.

Praer suld be maide with ane trew faith.

Roma. 10.

Faith techis tvva thingis necessarie to be hade in making of our praer.

The ane is to ken thi awin povertie, thi awin

Be ye licht of our faith we sulde knaw our awin gret meserie et povertye.

awin myserabill stait, quhairin thou standis baith in body and saule. Thy faith techis the on the vthir part, the hie Maiestie of GOD, his almychty powar and gud will towart the. Quhairfor O christin man afore yᵘ begyn to mak thy prayar, prepair thy mynd with faith, consyddir ye gret myster, quhilk pow hes of ȳ helpe of GOD. Set afore thi eine al thy infirmateis. Remembir that thou art erd, and to ye erd you sall gang. Consyddir that all men ar lyke vnto the grene gyrss, and al the glore of man is lyke to ȳ flour that growis amang ye gyrss, as sayis the Propheit Esaye. Quhair to aggreis king David sayand in the Psalme: Man is maid lyke vnto vanite, & his dayis passis away lyke the schaddow. Have mynde quhow thou was consauit & borne in syn, cal to thy remembrence, quhow oftymes thou hes brokin the haly promeis maid in thy Baptym, be transgressioun of ye commandis of GOD. Thou beris daily about w̄ ye, thy ennimie, ȳ concupiscence of thy flesche evirmair repugnant aganis thy spreit & tystand ye to syn. The Devyll nevir restis, bot gangis about lyke ane rampand Lyone, seikand quhom he maye devore be dayly temptatioun. Consyddir thairfore, afore yi prayar, al yi Imperfections, al thy vnclenes, all thi miserabyll estait, quhairin thou standis dayly. And than lyft vp thy mynd agane to GOD, & be yi faith, behald & se the gret gudnes of god towart the, quhilk standis in thir thre special poyntis.

Esay. 40.

Psal. 143.

Be ye licht of our faith we sulde behauld et se ye gret gudnes of god towart ws.

☞ First he hes gyffin command to the, and biddis the pray to hym for grace, helpe, and succoure.

Secundlie, he hes promissit to heir thy prayar & to grant to the his grace, helpe, & singular protec= Math. 7.
tioun, in all thi perrells. Thridlie he hes lernit Luc. xi.
the quhow thou sulde praye, & quhat thou suld say to hym. Ask sayis he & it sal be giffin to zow, seik & ze sall fynd, knock, & it sal be openit to zow. Gyff carnell fathers (quha is evyll) gyff thaire sonnis gude gyftis, mekle mair your Hevinlie father sall geve the gude Spreit to thame that Roma. 8.
askis hym. We wate nocht quhow we suld pray bot ỳ spreit helpis our waiknes, & prayis for vs with vntellabyl sychis, nocht sa vnderstanding ỳ ye haly spreit prayis for ws, because he is GOD, bot that he inspyris & movis oure hartis be his grace, & makis ws abyll to pray. He garris ws pray, in the name of Christ, of quhome we have Joan.xiiii.
ane promis to be hard, quhen we aske ony thing in his name. Heir his promeis, gyff ze aske the fader ony thing in my name, he sal gyf it to zov, (that is to say) quhensaever ze aske ony thing ỳ belangis to zoure eternall salvatioun, my Father sall gyff it to zow. Heir thou may se, that GOD is mair sollyst for ws thane we ar for ourself, for he provokis ws to ask, and biddis ws aske, he is reddear to geve, thane we ar to resave, because that he hes promeisit to heir ws quhen sa ever we ask throw faith. Ze as sancte Paule sayis, he may & wyl do abone the thing ỳ we think or vnderstand.

The

Ephe. 3. Hope the secund vertew of prayar hes ii. properteis.

The secund vertew requirit to the preperatioun of thi mynd afore thi prayer is hoip, quhilk suld have twa properties. ¶ First thou sulde put na dout, bot yat God will fulfil his promis maid to the in special, quhilk is this: Omnia que cunque orantes petitis, credite quia accipietis. ¶ say to zow sais Christ, al thingis quhat sumevir ze ask in zour prayer, trow yat ze sall get thame, and thai sall cum to zow. And to put ws out of all dout, he gyffis ane similitude, quhilk is abil to bring all men out of desperatioun. Gyf ony of you askis his father breid will he geve to him a stane? Or gyf he ask fysche at his father, wil his father geve to him a serpent? or gif he ask at his father ane egge, will his father geve to him ane Scorpioun? Gyf thairfor ye beand evil, hes the wit to geve to your sonnes thai thingis that ar gud, mekil mair zour hevinly father quhilk is gud of his awin nature and allanerly gud sall geve his gud spreit to yame yat askis him. And of this we suld nocht dout, according as Sanct James sais: Postulet autem in fide nihil hesitans. Lat him that wantis wisdome, ask it of God w ane suir confidence to get it, and lat him nocht dout of it, bot that God baith may & will grant it to him, for he that doutis, is lyk to a wall of the see, quhilk is movit & drevin about with the wynd. Lat nocht sic a man think to get onything fra god. The secund propertie of hoip, quhilk we suld have in our prayar is perseverance & pacience, to await pacientlv with lang sufferance quhil

Marce. 11. Sycher confidens in ye helpe off god promissid to ws.

Luce. xi.

Jacobi. ii.

Pacions et lang suffe-rance committ-and to God, baith.

God

God heir our prayar. We suld nocht prescribe to God ony special tyme to heir our prayar, bot paciently commit all to God baith the maner of our helping and the tyme, according as the Prophet commandis in the Psalme, sayand: Exspecta dominum. Viriliter age, confortetur cor tuum, et sustine dominum. Wait apon our Lord, do all thi deidis stoutly, lat thi hart be of gud comfort and thole our Lord to wyrk all thingis to his pleisure. Ane notabil exempil of this we have in the historye of Judith, quhen yat haly woman vnderstud that Ozeas the chief prince & rewlar had promissit to geve ovir ỹ citie, callit Bethulia, to the Assyrianis, gif god had sent thame na help within v. dais, sche repressit yame scharply sayand: quhat maner of men ar ze that tempis our Lord God? This word, quhilk ze have said, is nocht ane word to provoik the mercy of God to us, bot to steir his vengence aganis us. Have ze set ane tyme of our Lordis mercy, and assignit ane day at zour will? And eftirhend sche gave to thame hir counsale and said. Lat vs humil & mak our saulis meik & stand in ane lawly spreit, lat vs serve him & say to him that we ar content that he schaw his mercy apon vs according to his awin will, & thairfor will meikly abyde and await apon his consolatiouns. To this effect pertenis all the placis of halye scripture, quhilk biddis vs pray with continuance. Sanct Paule sais: Sine intermissione orate. Pray without cessing, that is to say, at all tymes convenient. Psal. 26. Judith. 8. 1. Tessa. 5.

Collos. 4. And in ane vthir place he sais: Orationi instate vigilantes in ea, in gratiarum actione. Continew in prayer, and walk in the same with gevin of thankis. And sanct James sais: Multum valet de-
Jaco. 5. precatio justi assidua. The continual prayer of ane just man is of gret strenth or powar. And he confermis his saying with ane exempil, sayand: Helias was ane mortall man lyk to vs, & maid his prayar, that it mycht nocht rayne apon the erd, & sa it raynit nocht, thre yeirs and sex monethis. And agane he maid his prayer to God, and the hevins gave raine, and the erd gave frute.

Charite is the thrid vertew requirit to be had in making our prayar.

The thrid vertew, quhilk preparis our mynd to devoit prayer is cheritie, to lufe God abone all thingis and our nychtbour as our self. Of the first ỹ prophet sais in the Psalme: Delectare in domino, et dabit tibi pepitiones cordis tui. Have plesure and delectatioun in our Lord, and he sall geve to the the petitiounis of thi hart. Thairfor afore thou mak thi prayer, als mekil as thou may, kindil thi prayer with the lufe of God. And think quhat God hes done for the in thi creatioun, makand the to his awin ymage & lyknes. And quhair he mycht have maid ye ane bruitel beist, he hes maid the ane reasonabil creture. He preservis and keipis the. He hes gevin command to his angellis to gyde the fra all perellis. His will is, that all the hevins and four elementis mak the service. He giffis the meit, drink, and claith & harbory, cattel, geir, & corne, and al gud yat thou hes. Besyde al this, quhen yu

How we may in our prayar kindil our hartis in the lufe of God.

was

was perissit & condemnit to hel, & maid bond servand to the devil, haldin in ỹ captivitie of syn, he send his awin natural son to be incarnat for thi saik, he sparit him nocht, bot for thi synnis deliverit him to the dede, quhilk willingly, obediently, luffingly & innocently tholit dede, payit thi ransome, redemit the fra syn, the devil, & hel, hes weschit thi saule fra all thi synnis, hes recounsalit the agane to ỹe eternal father, hes lowsit the fra ỹe maledictioun of the law, hes deliverit the fra the dangear & perrel of hel, & hes conquest to ỹe be his meritis, the kingdome of hevin, gif you beleve in him, with ane leiffand faith ỹ wyrkis be cheritie. Gif ỹu wald, O christin man think on yir benefitis of God, quhilk he hes done for the, & also remember quhat he hes promisit to the in ỹ kingdom of hevin, ỹu wald sone have pleisure in God, & sa he wald geve to the, ỹe petitiouns of thi hart. And gif ỹu wald be ardent in the lufe of thi nychtbour, consider how lyk he is to ye and ỹu to him in al pointis of nature and grace, ze ar baith creat & maid of ane god, ze ar baith mortal men & barnis of Adame, ze dwel baith in ane house, quhilk is this present warld, ze ar baith redemit wt ane blud of the sonne of God, leiffand in ane faith, regenerat wt ane baptyme, ze stand baith in ane hoip, ze ar baith membris of ane mistik body of Christ. God commandis the to lufe him as thi self, & to forgeve him al his offensis as ỹu wald be forgevin of God. Quhilk & thou do nocht, ỹu prayis earar agane thi self, than for thi self. Thairfor sais Christ:

Cum stabitis ad orandum, dimittite, si quid habetis ad versus aliquem, vt et pater vester qui in cœlis est, dimittat Marce. xi.

mittat vobis peccata vestra, quod si vos non dimiseritis, nec pater vester, qui in cœlis est, dimittet vobis peccata vestra.

Quha sa forgiffis nocht to yair nychbour all offensis sal nocht be hard of god in yair prayaris.

Quhen ze stand to pray, see yat ze forgeve to zour nychtbouris al offencis ẏ ze have to lay to thair charge, that lykwise your hevinly father may forgeve to zow all your synnis, bot ꝛ gif ye will nocht forgeve to your nychtbour his synnis, yan zour father yat is in hevin sal nocht forgeve to zou zour synnis. Heir thir wordis O thou vnmerciful man, O thou yrefal ꝛ malicious and envious man ꝛ woman, quhilk wil nocht forgeve with thi hart to thy nychtbour all his offencis done agane the, thou hes hard heir thi awin jugement, the quhilk is this. Sa lang as thou will nocht forgeve to thi nychtbour all his synnis done aganis the, sa lang sall thou nevir have thi synnis forgevin to the of God. Nairovir sayand thi Pater noster, thou askis vengeance aganis thi self. Thairfor gif thou wald mak thi prayar faithfully, forgeve to him as thou wald be forgevin of God.

The secund Cheptour.

How the prayar of abstinate synnaris is nocht hard of God.

FOR the playner knawlege of this matir of prayar, we will propone certane questionis. First, is ẏ prayer of a synnar hard of god: Answeir. Thair is twa kindis of synnaris. Sum ar obstinate, quhilk hes na detestatioun of yair synne nor na affectioun to vertew and gud lyfe, bot hes ferme purpose to perseuere in yair syn, of quhom the wisman sais in the Proverbis:

Prover. xx.

Letantur

Letantur, cum malefecerint, et exultant in rebus pessimis. Thai ar blyth quhen yai do evil, & rejoysis in wickit thingis. Siclyk synnaris is nocht hard of God, as the blind man said: Scimus quia deus peccatores non audit. We knaw that God heiris nocht synnaris, quhais word is to be understand of obstinat and perseverant synnaris. And gif thow refuse ye wordis of yat blind man heir quhat God him self sais of synnaris: Cum multiplicaueritis orationem non exaudiam, manus enim vestre sanguine plenæ sunt. Quhen ye sal multiplye your prayaris, I sal nocht heir you, because your handis is full of blud, that is to say, your warkis ar full of syn and purpos of synne. Thair is othir synnaris quhilk kennand be the law thair synnis, the uncleinnes, perrel & damnatioun of the same, begynnis to have displeasure of thair synnis, begynnis to feir God, to hoip in his mercye, to desyre his grace with ane humil and contrit hart, makis invocatioun and prayar to god for grace, sic ane synnar is hard of God. Exempil of the publicane, quhilk said: O God have mercye on me a synnar, quhais prayar was hard, & zeid hayme justifye to his house, Gang thou and do siclyk, O synful man.

Joan. 9.

Esaie. 1.

How the prayar of ye penitent synnaris is hard of God.

Luce. 18.

Secundly, quhat ar the gud deidis quhilk steiris us to fervent devotioun & prayar? Answeir. Fasting and almous, gif thai be done in faith and cheritie. Prayar is gud sais the angil to Tobias, & fasting and almous, & mair profitabil than to laye up gold in tresure. Quhow

Yat fasting et almous deidis disponis a man to devirt prayar. Tobi. xii.

can

can a man lift up his mynd to god in prayer, quhen his wayme is full of meit and drink? Thairfor our salviour commandit us to walk in our prayaris,

Luce. 21. sayand: Viglate itaque omni tempore orantes vt digni habeamini fugere ista omnia, que futura sunt, et state ante filium hominis. Walk thairfor prayand all tyme that ze eschaip all the perrellis to cum, & stand saifly afore the sonne of man. Now it is nocht possibil yat a man may walk in prayer, bot gif he use sum tyme fasting, or at the leist gret temperance. And

1 Joan. iii. that almous is necessary to devout prayer it is manifest be the wordis of S. Johne ȳ evangelist, sayand thus: He that hes the substance of this warld & seis his brother have necessitie or mister, and closis his hart fra him, quhow can ȳ lufe of god dwel in him? Quhow can thow thairfor O man crye to God for mercy, quhilk will nocht have mercy on thi nychtbour that cryis to the for help? or quhom thou seis have mister of help?

The thrid questioun. Aucht we to mak lang prayeris to God? Answeir. Ze trewly, according as

Luce. 18. our salviour sais: Oportet semper orare, et non deficere. Ze man alwais pray and nocht ceise. To ye

1 Tessa. 5. same agreis S. Paule, sayand: Sine intermissione orate. Pray continually and cease nocht. This continual prayer quhilk we suld alwayis mak to God, standis nocht in mony wordis, for sa it war impossibil for us to pray alwais continually and ceise nocht. Bot it is to have alwais and continually ane gud

How we may mak to god lang prayeris. mynd to God, a fervent desyre of his mercy, ane ardent lufe to him, doand and referrand al our gud deidis to his glore. Sa doand we pray alwais and

ceissis

ceissis nocht fra prayer. Thow may speir agane at me. May we pray lang prayeris in wordis? Ze trewly, gif we speik yame with the faith of our hart, and devotioun of our mynd. And quhen our salvi= our in the evangil sais: Quhen ze pray speik nocht mony wordis. He exponis him self, sayand: as the Gentillis dois, for yai trow to be hard in yair mony wordis without faith and devotioun of thair mynd, trowand be multiplicatioun of wordis, to declare to God yair mister, & to move him to heir yair prayers as thocht God miskend or misters. Thairfor sais he, be ze nocht lyk to thame, for your hevinly father kennis quhat ze mister afore ze pray to him. Quhair= for O christin man & woman, I exhort zow to pray to god with faith hoip and cheritie, and nocht with your mouth allanerly as hypocritis dois, bot pray with hart and mouth baith. Pray in all placis; bot specially in the kirk, because it is ỹ house of prayar. Pray at all tymes, bot specially apon the sundayis and othir halydais (as we declarit to yow in the thrid command). And sa sall ze obtene your eternal salvatioun according to the promis of God, sayand: Math. 8.

Omnis qui invocaverit nomen domini, saluus erit, Johelis. 2.

All thai that makis invocatioun to the name of the Lord, sall be saiffit.

Amang al the prayers quhilk a christin man may say to god, yair is nane sa worthi & sa excellent, as is the prayer callit the Pater noster. For it was nocht compilit and gevin to us be ane Angel of hevin, or a pure man in eird, bot it was compylit and gevin to us to say be the natural sonne of God our salviour Jesus Christ, quhilk is ye eternal wisdome of god

Of the pre-eminence and excellent dignitie of the pater noster.

this

This prayer is compendious and short, to yat effect yat it may be easely leirit, bettir had in remembrance. That nane excuse thame of ignorance, that it may be said oft tymes without ony irksumnes. Also to declair yat ȳ vertew of prayaris standis nocht in multipilicatioun of mony wordis, bot in ye devotioun of ȳ mynd. And suppose yis prayar is schort in wordis, zit it is exceding lang and profound in sentence. For in sevin petitiouns it contenis al thingis, quhilk we desyre fra God, for ye weil baith of our saule & body, baith in this lyfe & in the lyfe to cum, And with yat it keipis the same ordour, quhilk we aucht to keip in all our desyris and petitiouns. For first & abone all othir thingis, we suld desyre yat god be knawin, honourit, glorifyit, and magnifyit, of us & of all the pepil of the warld. And yat we desyre at god in the first petitoun, sayand: Sanctificetur nomen tuum. Lat thi name be sanctifyit and haddin haly. In the thre petitiouns that followis, we desyre at God to geve to us all gud. First eternal, quhilk is the hyest and maist excellent, sayand: Adueniat regnum tuum. Lat thi kingdome cum to us. Secundly, to geve us gud is spiritual, quhilk is grace and obedience to the will of god, sayand: Fiat voluntas tua, sicut in cœlo et in terra. Thi will be fulfillit in the eird as it is in hevin. Thridly, to geve us gudis temporall for our dayly sustentatioun, sayand: Panem nostrum quotidianum da nobis hodie. Geve us yis day our dayly breid. In the thre last petitiouns we desyreit god to delivir us fra all evil. First fra synne and eternal dede quhilk is the reward of synne, sayand:

Dimitte

Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Forgeve us our dettis and trespassis, as we forgeve to yame yat trespassis aganis us. Secundly, fra paynis spiritual, quhilk is to be ouircum in tentatioun, sayand: Et ne nos inducas intentationem. Leid us nocht into tentatioun. Last of all we desyre God to deliver us fra paynes temporal, sayand: Sed libere nos amalo. Bot delivir us frae evil. Amen. That sa be it we pray the. Breifly, this prayar of our Lord is sa profound, sa aboundant, and sa plenteous in sentence, that thair is na prayer maid be man, quhidder it be written in the auld testament or the new, bot the soume and the effect of that prayer is contenit and askit in ane of yir sevin petitiounis. Quhairfor O christin man & wemen say thi Pater noster to God oft tymes distinctlie & devoutly, and dout nocht bot quhen you sais yis prayer, in effect you sais all gud prayeris. Nochttheles all othir prayeris set out at mair lenth to the same effect is commendabil, and lovabil, as declaratioun of the same.

Of

THE PRAYER OF OVR LORD IN LATYNE.

ATER Noster qui es in cœlis, sanctificetur nomen tuum. Adueniat regnum tuum. Fait voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum, da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas intentationem. Sed libera nos a malo. Amen.

THE Same prayer of our LORD.

En Englie.

OVR Father quhilk is in hevinnis. Thy name mot be hallowit. Thy kyngdome mot cum. Thy wyll mot be done in erd, as it is in hevin. Geve ws this day, our daylie breid. And forgyff ws our dettis as we forgyfe our dettourz. And lede ws nocht in temptatioun. Bot delyver ws fra evyl. Sa be it.

The thrid Cheptour.

ATER noster, qui es in cœlis. O our father quhilk is in hevin. We can nocht O christin pepil comprehend in our mynd, the gret gudnes of God towart vs, quhilk hes leirit ws, in the beginnyng of our prayar to call God our Father sayand: O our father God. This was nocht vsit to be

be done in tyme of the auld testament, for commonlie thay levit under the bondage of the law as servandis, & sa durste nocht cal God yair father, bot Lord, quhilk is ane name of gret maiestie & powar, bot he hes lerit us to call God our father, quhilk is a name of benevolence, mercy, gentylnes, and lufe. Gyff that haly Patriarche Abraham, quhilk was callit ye freind of god, quhen he maid his prayar callit god his Lord, Sayand: sall I speik to my Lorde, sen I am bot dust & asse? Mekle mair, we durst nevir have callit God our father, except that first he had lerit, & commandit us to call hym father, quhairin he hais gyffin to us gret cause to put our haill confydence in him. And to lyppin al gud fra him. Quhow hes almychtie god, maid hym self our father? Trewlie, nocht be natural generatioun, for swa, only he is father to our Salviour Jesus Christ, bot he hes maid him self our father be adoptioun throu faith in Christ Jesu, in tyme of our Baptyme, according as it is said: Dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. He hes gyffin yame powar to be the sonne of god, and this powar he hes gyffin to thame, quhilk belevis in his name. And quhat is thy doctryne? Trewly first to honour god to love and thank hym evirmair for al his benefitz. Gene. xvii. Jone. 1.

quhare is our desire to be done to god our father.

☞ Heir quhat he sayis be his Propheit Malachie: Si ego pater, vbi est honor meus? Gyff I be your father, quhair is my honour? Secundly, gyff thou be sonne of God, follow hym be Imitatioun of lufe. Rememberand quhat S. Paule sayis: Be ze ye followars of god, as deir sonnis, & gang in lufe as Christ hais luffit us. Mala. 1. Ephe. 5.

Heir

Luc. 6. Math. 5. heir quhat our salviour sais: Be ze mercyfull as your hevinly father is mercyful. Agane he sais: Be ze perfite as your hevinly father is perfite. Quhilk perfectioun standis in lufe, yat as God giffis ȳ lycht of his sonne to gud and evil, and his rayne to just & unjust, sa suld thou lufe baith thi freindis and thi fayis for goddis saik, and be yat lufe thou schawis thi self to be the sonne of god. Thridly, and thou be the sonne of god, thou aucht to him obedience, accor-

Hebre. 12. ding as sanct Paule sais: Multo magis obtempera bimus patri spirituum. Gyf we ar bound to be obedient to the commandis of our erdly and carnal father. Mekil mair aucht we to be obedient to ye commandis of our hevinly father.

Sen Christ hes heiryd ye to saye to god O our father we sulde praye to gode, for our nycht-bour as for our self.

Noster. Quhy sayis thou Pater noster. Our father, earar than my father? Trewly to geve the to understand yat as thou art the sonne of god be adoptioun throw faith sa is all trew christin men and wemen the barnis of god be faith, and yairfor thow aucht to lufe thame al with perfite lufe and cheritie as brethrin and sisters in god. Our hevinly doctour in this word giffis vs instructioun of vnitie, concord, and peice, and to pray to God for all christin pepil, kend and unkend, frend or fremmit, thi fau or enemyis. And to that effect he hes nocht leirit vs to say, my father God that is in hevin. Bot to saye our father God that is in hevin, We say nocht geve me this day my daily breid, bot geve us this day our daily breid. We say nocht forgeve me my dettis, bot forgeve us our dettis. We say nocht deliver me fra evil, bot deliver us fra evil, to signifie that throu faith in Christ Jesu, we ar all the sonnes

of

of god, & yairfor the gentilman suld nocht dispyse ye cottar, ȳ richeman suld nocht dispise the pure man, ȳ leirnit suld nocht dispise the vnlerit, according as it is writtin: Nunquid non pater vnus omnium nostrum? nunquid non vnus deus creavit nos? quare ergo vnusquisque nostrum despicit fratrem suum? Malach. 2. Have nocht we al ane father? hes nocht ane god create & maid us al? quhi yairfor dispysis ilk a man his brother? The prayer yat ye proud Pharisean maid was nocht acceptabil to god, because he dispysit his nychtbour ȳ Publicane. Luce. 18. Let us al yairfor ken our self to be bretther in god, and throu faith equally sonnis to him.

Qui es in cœlis. Quhen yⁿ sais: Qui es in cœlis, quhilk is in hevin, understand nocht yat god is contenit & concludit in hevin, as the angels ar. For Salomon sais: Quem cœli cœlorum non capiunt. Quhom ȳ hevins of hevins is nocht abil to tak & contente. Bot he is said to be in hevin, for als mekil yat ẅ his almychty powar, he contenis, he keipis, haldis up, & maintenis all the hevins & also all othir creaturis, quhilk ar contenit ẅin the compas of hevin, according as S. Paule sais: Omnia in ipso constant. All creaturis in him hes thair being. 3 Reg. 8. How god is in the hevins. Collos. 1. And sa this word qui es in cœlis, may nocht be trewly said, bot to gud only, because yat God only as he hes maid hevin & al thingis under hevin, sa he is only in al ye hevinis, and with his almychty powar conservis and keipis thame all in thair being. Nothir suld we think that god is sa in hevin, yat he is nocht in eird. For trewly god is in all placis be his substance, be his prescence & be his powar, according as he sais: Nonne cœlum et Jere. 23.

terram ego impleo? Fyl nocht I sais he baith hevin & eird? Bot it is said specially yat god is in hevin, for als mekil that in hevin he is manifestit & schawis his godheid, his divine maiestie, powar, glore, joy & blis eternal, quhilk he hes promissit to geve as reward to us al, & we persever in his faith & obedience, according as he sais: Merces vestra multa est in cœlis. Zour reward is gret in hevin. And this word suld raise up our hartis to god and mak us stark in the hoip of eternal glore. For suppose our natural father wald awance & promote us to hie dignitie and richis, zit he hes nà powar to do it. Bot our hevinly father almychty god, hes baith wil & powar to exalt us to ỹ hie glore of hevin. Quhow can yu understand yat he hes will to do it? because he hes maid him self our father. Quhow can yu ken that he hes powar to do it? because he is in hevin ane glorious God, makar & kepar of ye hevin & al creaturis under hevin. Now O christin man & wòman I exhort the to understand weil thir first wordis of our Lordis orisoun quhilk ar put lyk ane prologe afore the sevin petitiouns, declarand plainly yat na man can say yis orisoun trewly to the pleisure of god & his awin merite except he have faith, hoip & cheritie, wout faith na man can say trewly, O father God, without cheritie to our nychtbour na man can say, trewly & meritoriously our father. And without hoip na man can say trewly, quhilk art in hevin, remitte our synnis. The plain sentence of yir wordis in forme of prayer.

How god is in all placis and specially in hevin be manifestatioun of his glore. Math. 5.

O our father eternal god, quhilk hes maid us & all creaturis, bot us to thi awin lyknes, et all ye laif

of thi creaturis for us, & geve us overance of al yat is in erd, wattir & aire, & causis the hevins, the sonne, the mone & the sternis to mak us service, and hes gevin command to thi angels to keip us, breifly defendis us fra all evil, & giffis us all gud. Suppose we & our forfathers, as maist unthankful creaturis hes sauld our self be synne, to the devils tyranny, & yairfor be rycht aw to dreid ye as our terribil juge & condemnar, nochttheles sen it is swa yat yu of thi excellent & infinite mercy, hes send thi sonne to deliver us fra the devils tyranny, dede & hel, and be him, his word, faith & baptyme, hes gottin us agane & maid us thi sonnis be adoptioun, & be him also hes biddin us call the father. We beseik the yairfor, O merciful father, eternal god, be thi natural sonne Jesus Christ, geve to us thi haly spreit, to beir witnes to our spreit yat we ar thi sonnis be adoptioun, be quhom also we may cal ȳ father w̄ blythnes, & lippin suirly on thi fatherly & mercyfull providence & help in all trubil. Geve us grace O eternal father ȳ we have evirmair brotherly lufe, & knaw us verraily for brethir & sisters to help ane ane vthir, & to pray ane for ane vthir to the our eternal father. Tak fra us all discorde & singular lufe of our self, & our awin profite, yat we may say verraily. O our father eternal god, quhilk is in hevin, nocht inclusit in hevin, bot is in all placis be substance, presence & powar, & be faith & grace dwellis in all just men & wemen, & in ȳ hevin empyre schawis yi eternal glore, joy and blys. Geve us grace O father eternal to have suir hoip to cum to that glore, & to be dwellars in hevin with the evermair. Amen.

The

☞ The first petitioun of our Lordis orisoun.

The iiii. Cheptour.

SANCTIFICETUR nomen tuum. Hallowit be thi name. This is the first petitioun of our Lordis prayer, quhairin we ask at God our eternal father, ȳ he may be knawin, honourit and servit be us and all the pepil of the warld.

Quhat is the name of god.

Here is twa thingis to be declarit, quhat is the name of God, and how suld it be sanctifyit. The name of God in haly scripture, betakins nocht this worde God writtin or pronouncit, bot it signifeis God himself, quhilk is namit be us, and also his almychty powar, wisdome, gudnes, rychteousnes, mercy, eternitie & divine maiestie.

How the name of god suld be sanctifiit.

And the name of god to be sanctifyit or hallowit is in this place as mekil to say as ȳ god himself mycht be knawin, lovit, honourit, glorifyit, magnifyit and trewly servit with hart, word, & deid, be us & al uthir men & wemen in the warld. And yat ze may the bettir understand quhow ȳ name of god suld be kennit and honourit. Ze sall note quhow the name of God be mony men & wemen is miskennit and dishonourit. And to declair ye same ye scripture usis ane maner of speich, sayand that the name of god is fylit be mony men, nocht sa yat ye name of god, quhilk is evirmair haly & glorious in itself, & ye only cause of our halynes may be filit in deid, bot ȳ mony evilgevin men & wemen, als mekil als lyis in yame, takis fra him (be thair evil lyfe) his glore, and giffis it to his creaturis. As he sais be his prophet Ezechiel:

How the name of god is filit be thre sortis of men.

Non

Non propter vos ego faciam domus Israel, sed propter nomen sanctum meum quod polluistis in gētibus, ad quas intrastis. Ezechi. 36. O house of Israel, sais almychty God, I will nocht saif yow for your awin saik, bot for my halye name, quhilk ze have fylit amang the Gentillis, to quhom ye have enterit. Sa eftir yis maner ye name of God is fylit and dishonourit, Gentillis. first amang the Gentillis quhilk in auld tyme kennand him be his creaturis to be a god of eternal powar and maiestie, wald nocht thank him serve & glorifie him as God, bot vanissit away in thair ymaginatiouns, geve the honour and Roma. 1. glore of God, to ye creaturis, worschipping men and ymagis of men, of fowlis, beistis & serpentis as goddis, and sa doing thai fylit & dishonourit the name of god. Secundly, the Jewis to yis day fylis and dishonouris als mekil as lyis in Jewis. yame, the glorious name of our salviour Christ because nocht only thai ressave nocht his faith, Evil christin men & wemen. bot thai blaspheme his name in thair sinagogis to thair damnatioun. ☞ Thridly evil christin men & wemen twa maner of wais dishonouris the name of god. First be wanting of trew faith and hoip in god, puttis mair confidence & traist in thair awin powar, in thair freindis help, and sumtyme lippinis mair in ye devil be socery and witchecraft, than yai lippin in the name of god. Secundly, quhen we have ressavit the evangil of Christ amang us and ar callit christin men, zit our lyfe is plain contrair to ye evangil of Christ, in sa mekil, yat throw evil lyfe ye name of Christ

is evil spokin of amang ye Jewis & Gentillis, as
Roma. 2. S. Paul sais to the Romanis: Nomen dei per vos blasphematur inter gentes. The name of God be yow is blasphemit amang ye gentillis. The common pepil usis to esteme ane lord be his servands, quhen yai see honest servands, yai say yair lord is honest. And quhen yai see unhonest servands yai say yat the lord of yai servands is nocht honest. Lykwise, because yat the infidelis, turkis and Jewis seis the evil lyfe & vicious conversatioun of christin men, thai blaspheme the halye name of our salviour & redemar Jesus Christ.

☞ Now heir the sentence of this first petitioun to be said in forme of prayer to God.

O God almychty our eternal father, geve us grace yat thi name quhilk is haly, lovit, & blissit in it self evirmair, & also be Angellis in hevin, mocht be knawin, thankit and lovit, amang us to quhom yu hes gevin thi name to knaw & to be callit thi sonnis, & eftir thi sonnis name christin men, grant us yat our myndis, our wordis and workis, our techingis, & lyfe be conforme to thi godly wil, expremit & schawin to us in thi sonnis evangil, yat men seand our gud conversatioun may love thi name, yat workis all gud in us. O father geve yi grace to Turkis, Sarracenis, Paganis & Jewis, quhilk miskennis thi name and giffis thi godly name to creaturis, and blasphemis thi sonnis blud, to laif thair errour, yair ydolatrie and superstitioun, and to ken the for ane verray eternal God, and quhom thou hes

send

send Jesus Christ. Grant gud father yat evil christin men, quhilk dishonouris thi sonis name be vicious lyfe, may be reformit in mynd, word & deid, and leid yair lyfe eftir his teching to ỹ glore of yi name. Amen.

☞ The secund petitioun.

The fift Cheptour.

ADUENIAT regnum tuum. Let thi kingdom cum to. Behald O christin man, quhou orderly the secund petitioun followis the first. Lyke gud barnis in the first petitioun we ask at God our eternal father, yat his glorious name may be kend in all the warld, lovit and glorifyit be us & all othir men and wemen, Turkis, Jewis, and Christinis. Now in the secund petitioun we ask at god our hevinly father, to bring us to his kingdome, evirmair to be with him participant of his eternal & glorious heretage with Christ Jesus our salvior. And for declaratioun of this petitioun, ze sall understand that thair is the kingdome of the devil, & also the kingdome of God. And as for warldly kingdomes gife thai be weil gydit be ordour of justice, thai pertene to the kingdome of god, as sanct Paule declaris to the Romanis. And gif thai be misordourit throw wanting of justice and using of tyranny, yai pertene to the kingdome of the devil. Quhat is the kingdome of the devil, bot empyre and owrance quhilk the devil hes in the hartis of vicious men & wemen, yat according to his will & command transgressis the command of god, & makis yame self servands to syn willingly

Of warldly kingdomis.

Roma. 13.

Of ye kingdome of the devil.

willingly consenting to his tentatiouns, drawin to his service & haldin thairin be concupiscence of the flesche, the concupiscence of the ee, and be pryde of lyfe. Of the devillis kingdome speikis
Ephe. 2. sanct Paule to the Ephesians, sayand: Vos convivisicauit, cum essetis mortui delictis et peccatis vestris, in quibus aliquando ambulastis, secundum seculum mundi huius, secundum principem potestatis aeris huius spiritus, qui nunc operatur in filios diffidentiae. God (sais sanct Paule) hes quicknit you, quhen
How the devil is ye prince of the warld. ze were dede throw trespas and synnis, quhairin in tyme bygane, ze zeid according to the course of this warld, eftir ỹ prince yat rewlis in yis aer quhilk is ane spreit that now workis in the childer of unbeleif. This is the devil quhom our
Joan. 12. salviour callis the prince of this warld, that is to say, of all evil gevin pepil of the warld. And
Job. 41. yat haly man Job callis him ye king of all proud
The kingdome of God in grace and rychteousnes. men. Now let us speik of the kingdome of God, quhilk for our instructioun may be dividit in it, kingdomes, the ane is the kingdome of grace in this warld, the othir is the kingdome of glore in the warld to cum. Gyf ye wald knaw quhat is the kingdome of grace, sanct Paule descrivis it
Roma. 14. plainely, sayand thus: Regnum dei est justitia, et pax et gaudium in spiritu sancto. The kingdome of God is rychteousnes, paice and joye in the haly spreit. For quhen a christin man is justifyit be ene leiffand faith, he leiffis in paice with God, & hes gret rest and tranquilite in his conscience, he hes gret joy and blythnes quhilk the haly

spreit

spreit workis in his hart, quhen he remembris that God almychty be Christ Jesu' hes deliverit him fra the tyranny of the devil, the warld and the flesche. And as sanct Paule sais: Qui eripuit nos de potestate tenebrarum, et transtulit in regnum filii dilectionis suæ. He hes deliverit us fra the powar of myrknes, and hes translatit & brocht us into the kingdome of his luffit sonne, sa that we may now say to our salviour: Fecisti nos deo nostro regnum. Thou hes maid us ane kingdome to our God. For doutles sa lang as we remaine in grace, god regnis in to us, as into ane spiritual kingdome, and we as his faithfull pepil obeyis his commandis. Collossi. 1. Apoca. 5.

The secund kingdome of god is the eternal glore and evirlasting lyfe, quhair of our salvior in his secund comming quhilk sal be apon dumis day, sall geve enterance and possessioun perpetually, quhen he sall say: Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi. Cum ze blissit servandis of my father, possesse the kingdome quhilk is ordanit for you afore the begynning of the warld. The kingdome of God in glore and lyfe eternal. Math. 25.

☞ The sentence of this petitioun in forme of prayer to be said to God.

O hevinly and maist mercifull father we beseik the that all unfaithfull natiouns, Turkis paganis and Jewis, quhilk throw infidelite ar subjeckit to ye kingdome of ye devil, may ressave and keip the evangil of thi sonne Jesus Christ, and be ane leiffand faith entir and byde in thi spiritual

spiritual kingdom of grace, maid with us thi sonnis, justifyit, & fellowis in participatioun of thi eternal heretage. Grant also O merciful father, yat al men and wemen, quhilk erris agane ỹ trew faith of haly kirk, & yairby is subjeckit to ỹ kingdome of ye devil yat yai may laif yair damnabil & condemnit hereseis, and returne agane to ye trew catholik faith. Grant also that all temporal kingis & maiestraitis of christindome, quhilk throw yair tyranny oppressis and puttis downe thi kirk & destroyis yi pepil be unjust warris, & all othir kingis, quhom the devil haldis in his kingdome be pryde, coveteousnes, & sensual lust and plesure, that yai may laif yair tyranny and othir vicis, & be trew ministeris of justice under the king of all kingis & lord of all lordis, and sa to pertene to thi spiritual kingdome of grace. Grant also yat thi kingdome of grace may cum to us daily mair & mair, be trew schawin of thi godly will & thi sonnis evangil and rychteousnes of faith. Geve us grace to perseveir in thi loving, charitie, & christin lyfe, yat thi sonnis kingdome may spreid & florische ovir all the warld be rycht faith and christin workis quhil sathan & al thi sonnes fais be subieckit under his feit. Grant O merciful father, yat thou may sa rigne in our hartis be grace, yat on the lattir day we may stand on thi rycht hand in the numbre of yame, quhom yat day yu sal cal to ye, & geve to us enterance & possessioun of thi glorious kingdome of hevin, yair to rigne with the, quhilk is thre personis & ane eternal god, in company and fellouschip of thi haly angellis, in joy and blis withoutin end. Amen.

The

☞ The thrid petitioun.

The vi. Cheptour.

FIAT voluntas tua sicut in cœlo et in terra. Thi will be fulfillit in eird as it is in hevin. Eftir ꝯ yat in the secund petitioun we ask at God our eternal father, yat his kingdome of grace may cum to us in this warld, & finally yat we may cum to hes eternal kingdome in hevin. Be rycht ordour follo= wis the thrid petitioun, quhairin we ask of God our eternal father, that his will be fulfillit be keping of his commandis. As a man that is far fra ane cietie & desyris to be in it, he man entir in & gang in the hie gait yat leidis to yat cietie, sa it is of us al, we ar all far fra hevin & wald faine be yair. Quhat man we do, bot entir & gang in ỹ hie gait yat leidis to hevin, quhilk is to do & fulfil the will of god according as our salviour sais: Non omnis qui dicit mihi domine, domine, intrabit in regnum celorum, sed qui facit voluntatem patris mei qui in cœlis est, ipsi intrabit in regnum cœlorum. Nocht ilk man yat sais to me lord, lord, sal entir into the kingdome of hevin, bot he yat dois the wil of my father yat is in hevin, he sal entir into the kingdome of hevin. And agane he sais: Si vis ad vitam ingredi, serua mandata. Gyf thou will entir in to the lyfe, keip the commandis. Thairfor be rycht ordour of this thrid petitioun, we ask at God that in us and be us, his godly will be fulfillit be keping of his commandis, quhairby we may cum to the kingdome of hevin.

The hie waie to hevin is to fulfil the will of god schawin to vs in his commandis.

Math. 7.

Math. xix.

For the plaine understanding of yis petitioun, ze sall

sall note, yat the will of God towart us is to be considerit in twa pointis, and we ask at God, that thai may be fulfillit. First his will is yat all faithfull & trew servandis to Jesus Christ sal cum to the kingdome of hevin, according as our salviour sais: Joan. 6. Hec est voluntas patris mei, qui misit me, vt omnis qui videt filium, et credit in eum, habeat vitam eternam. This is the will of my father quhilk send me, yat all men that seis the sonne be faithful contemplatioun, and trowis in him with ane faith that workis be lufe, he may have the lyfe eternal. This will of God is completit and fulfillit ellis in ye angellis and sanctis in hevin, quhilk leiffis in ỹ glore of God, haiffand his cleir sycht and eternal fruitioun. Thairfor we ask at God, that as his will is completit and fulfillit ellis in yame yat ar blissit in hevin, sa it moucht be fulfillit also in us that ar dwelland apon the erd.

Secundly, the will of God is, that we keip his commandis, as S. Paule declaris, sayand: Roma. 12. Renovamini in novitate sensus vestri, vt probetis quæsit voluntas dei bona et beneplacens et perfecta. Be ze chaungit throw ỹe renewing of your mynd, yat ze may preife quhat is yat gud, that plesand, and perfite will of God. Trewly the will of god is gud, because he commandis na thing bot it is profitabil to the keiparis, his will is plesand, because his commandis ar plesant to all men and wemen yat luffis him, his will is also perfite, because yat all our perfectiouns standis in keiping of his commandis. This will is fulfillit be all gud men and wemen, justifyit be leiffand faith in Christ Jesu, in quhom is the

It is the will of god yat all man keip his commandis.

trew

trew lufe of god zettit in thair hartis be the haly spreit. And the same will and command is nocht fulfillit in synnaris that leiffis in dedly synne. Now in the scripture just men ar comparit to ye hevin, & synnaris to the eird. Quhairfor we ask at God in this petitioun that his will and commandis may be fulfillit in synnaris as it is fulfillit in just men.

The sentence of this petitioun to be said in forme of prayar to God is this.

O merciful father and mychty king, quhais will the angellis of hevin fulfillis all tyme willingly, luffingly and perfitly, to quhais will na creature can resist, we knaw yat our hart is ouir evil in deid, or ellis inclinit to evil at all tymes, to fulfill the awin lust, to desyre owrance, vengeance, the awin profite and pleasure, without feir and dredour of the, & plainly do all thingis contrary thi word and godly will. The devil labouris alway to gar us breik thi commandz, to mistraist the, blaspheme the, thi sonnis name & blud, and traist in him, his kingdome, pryde, superstitioun, ypocrisie and ydolatry. He rasis ye warld, that is to say, evil men to dispise, hait, persew and troubil all thi servandis, willing to observe and keip thi commandis. Quhairfor we beseik ỹ, O merciful father, let us nocht follow our awin will or be dissavit with the devil, bot geve us will and lufe of thi law, to be gud be yi spreit, to fulfil thi godly will in prosperitie and adversitie, to take pacientlỹ for the glore of thi name

name, al troubil in geir or body, ze painful dede, earar than we wilfully breik thi command. Grant us yat we may with the angels of hevin be obedient to thi will, perfitely, luffingly & constantly, geve thi grace to synnaris, that thai may fulfill thi wil, as gud men dois, Gyde us al in body & saule, to be evirmair obedient to thi godly will, and thank the of all, quhat evir thou will have done wt us, sa yat finally we may obtene the lyfe eternal, quhilk thi wil is to be gevin to al ỹ trew servandis of thi sonne Jesus Christ. Amen.

The fourt petitioun

The vii. Cheptour.

We suld ask at god our daily fude baith for body and saule.

DANEMnostrumquotidianumdanobishodie. Geve us yis day our daily breid. In the thre first petitions, we ask at god our eternal father, all thai spirituall thingis, quhilk belangis to the perfite & eternal blis of hevin, quhilk suppose yai ar begonne in this lyfe, zit yai ar alanerly completit & fulfillit in the kingdome of hevin, quhair the name of God is perfitly sanctifyit and hallowit, that is kend perfitely to be haly, lovit, honourit, & glorifyit, quhair the kingdom of glore promisit be Christ is perfitely gevin to the angels & sanctis of hevin, quhair the will of God is perfitely completit and fulfillit. Bot because that we ar all (that dwellis in yis kirk militant) carnal in sumparte, and verrai fragil and mortal creaturis, we

we have gret neid to be sustenit ẅ the fude baith of body & saule. Quhilk sustentatioun we ask at God in yis fourt petitioun, sayand: Panem nostrum quotidianum da nobis hodie. O eternal father, geve us this day our daily breid. And in thir wordis our salviour teichis us to keip us fra four gret synnis, quhilk warldly men & wemen usis to have in getting of thair corporal sustentatioun. First we suld nocht desire ouir costly, delicait and precious meat, drink and claith, bot we suld be content with sufficient and necessare sustentatioun according to our estait, degree and vocatioun, according as sanct Paule counsalis sayand: Habentes alimenta et quibus tegamur his contenti simus. Haiffand fude and cleithing let us yairwith be content. And yat we ask in yis word breid, quhairby is signifyit all thingis yat belangis to the necessare sustentatioun of this corporal lyfe. Secundly, we suld nocht desire our corporal sustentatioun to be gottin be wrangiss wayis, as be falset, theft, spoilze, or ony injureis done to our nychtbour bot we suld wynne our leving with our awin just and honest labouris, with lawtye, veritie, and lufe kepit to our nychtbour. And this we ask at god in this word nostrum, sayand: our breid, nocht othir mennis breid, nocht othir meannis geir, bot to leif of our awin geir justly gottin.

We may lauchfully desire of God our necessarie sustentatioun.

1 Timo.6.

Thridly we suld nocht have ony superfluous desyre, thocht or care of our temporal leving for ye tyme to cum, bot to be content with sic thingis that God sendis to us at the present tyme, And that we ask at god in this word, quotidianum, and in yis word

hodie

hodie, sayand: gife us this day our daily breid. Fourtly, we suld nocht think yat our meit, drink, claith with othir warldly geir, is wynne and gottin allanerly with our awin industri, ingyne and labouris, bot we suld trow fermely that all is gevin to us be the liberal hand of god, quhilk feidis man and beist & every creature. And this faith we ar techit to have in yis word: Da, sayand to god our eternal father: Geve thow to us our daily sustentatioun. The secund fude quhilk we suld ask dayly at God is spiritual, for the sustentatioun of our saule in a spiritual lyfe. And thair is twa sortis of this spiritual fude. The ane is the blissit sacrament of the Altare, quhilk is daily consecrate in the kirk of God, quhairin is really the verrai body & blud of our salviour Jesu Christ. Thairfor we suld ask it at god, yat daily we may ressave his precious body be ane trew and leiffand faith, for the spiritual fude of our saulis. And quhen we sal ressave yat blissit sacrament, yat we nocht ressave it unworthily to our damnatioun, bot worthily to our salvatioun. The secund spiritual fude is the word of God according as our salviour sais: Non in solo pane vivit homo, sed in omni verbo quod procedit de ore dei. Nocht only with corporal fude the lyfe of man is sustenit, bot with all wordis that procedis fra the mouth of God.

Suppose we labor for our leving, zit we suld trow that it is giffin to vs be ye liberal hand of god.

The fude of our saul is the sacrament of the altare and also the word of God quhilk we suld ask at God.

Math. 4.

Than say to God this petitioun in forme of prayar eftir this maner.

O mercifull father almychty God, suppose thou

thou knawis quhat we mister or evir we oppin our mouth to ask the, and forbad us to be carefful for meit and claith, sayand that all necessare thingis sall be gevin to us, sa yat we seik first ȳ kingdome of god, and the rychteousnes of it, nochtheles, eftir thi awin bidding we dare ask now our daily breid, quhilk is necessare to our corporal sustentatioun. Beseikand the also to feid our saulis with the cleyne word that cummis furth of thi mouth, the trew word of god. Geve us the breid yat cummis furth of hevin and giffis lyfe to the warld. Geve us the wattir of lyfe, the understanding of ye law be thi spreit, of ȳ quhilk quha drinkis sall nevir be thristye. Geve us the bodye of our salviour Christ, the rycht fude of our saule, to strenth our spreit aganis the feind, that we see nevir eternal dede, bot pas with our salviour Jes' (according to his promis) fra dede to lyfe. Amen.

Matt. 6.

Joan. 6.

Joan. 4.

☞ The fift petitioun.

The viii. Cheptour.

ET dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. And forgeve us our dettis, evin as we forgeve to our dettouris. This word dettis in this petitioun is takin for synnis, as it is manifest be the evangelist sanct Luke rehersand the same petitioun thus: Et dimitte

Be our dettis is signifyit oursynnis.

Luce. xi.

nobis debita nostra, siquidem et ipsi dimittimus omni debenti nobis. And forgeve us our synnis, gif we also forgeve all that ar dettours to us. And quhi ar synnis comparit to dettis? As a man quhilk is oblissit to paye ony dette to his nychtbour, be ordour of Justice he suld pay it, sa a synnar bund with the band of syn, be ordour of gods justice, is oblissit to thole paine for his syn. Thairfor our salviour in this petitioun commandis us nocht to forgeve alwais to our nychtbor his temporal dettis, for yat war agane ȳ ordour of justice, necessare to be kepit for ȳ common weil, quhilk ordour of justice is nocht takin away be the evangel, bot earar ratifyit and confirmit manifestly. Now in thir thre last petitiouns, we ask at God our hevinly father, to deliver us fra all evil, eternal, spiritual, and temporal. And in the wordis of this petitioun we have twa lessonis gevin to us be our salviour Christ. First we suld leir alwais to be lowly and meik in our
1 Joan. 1. hartis, considerand yat we ar al synnaris in the sycht of god. For as sanct Jhone sais: Gyf we say that we have na synne we begyle our self, & thair is na verite in us. Quhairto aggreis Sa-
Prov. 20. lomon in his Proverbis: Quis potest, dicere, mundum est cor meum, et purus sum a peccato: Quha may say (sais he) my hart is faire, & I am cleine
Eccles. 7. fra synne? And agane he sais: Non est homoum terra qui non peccet. Thair is na man bot he synnis. Also
Prov. 24. in ane othir place: Septies in die cadet justus, et resurget. Ane just man sall fall sevin tymes in a day, &

ryse

ryse agane. And suppose we may be ȳ grace of God abstene fra al mortal and dedly synne, according as sanct Paule techis to the Romanis, sayand: Nihil damnationis est iis qui sunt in Christo Jesu, qui non secundum carnem ambulant. Roma. 8. Thair is na damnatioun to yame yat ar in Christ Jesu, quhilk gangis nocht eftir the flesche. Zit sa lang as we leif in this present warld, we are sa fragil & brukil, be resone of carnal concupiscence, remanand in our corupit nature, yat we can nocht abstene fra all & syndry venial synnis say that we have gret neid to say with ȳ haly prophet and king David in the Psalme: Non intres in judicium cum servo tuo domine, quia non justificabitur in conspectu tuo omnis viuens. Psal. 142. O Lord (sais he) entir nocht into jugement ẅ thi servand, for all man leifand sal nocht be justifyit in thi sicht, except he have thi special grace. Thus be consideratioun of our awin infirmite and fragilite to synne, we suld meik our self in the sicht of God, kennand that as sanct Peter and sanct James sais: Deus superbis resistit, humilibus autem dat gratiam. 1 Petri. 5. Jaco. 4. God will resist the proud man, & geve his grace to the meik. We suld thairfor with ane humil and lawly hart ask at God oure eternal father remissioun of all our synnis, and als of all paynis, quhilk justly we deserve to have for our synnis, sayand, Dimitte nobis debita nostra, Forgese us our dettis, that is to say our synnis.

Secundly we suld leir in this petitioun that the forgifting of othir mens offensis done to us, is ane cause & meane, to obtane remissioun of our synnis, according to the wordis of our salviour Christ:

Luce. 5. Dimittite et dimittemini. Forgeve and ye sall be
Math. 6. forgevin: Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester cœlestis peccata vestra. Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra. And ze forgeve to men thair offensis and synnis, than sal your hevinly father forgeve to you your offensis and synnis. And gif ze forgeve thame nocht thair trespas, na mair sall your father forgeve to you your trespassis. Gif we keip this conditioun or pactioun giffin of God with our hart, forgiffand to our nychtbour all his offensis and faltis, then God will forgeve us. ☞ Than say to god thi hevinly father on this maner.

O hevinly and mercifull father we considderand our awin infirmitie, fragilitie and inclinatioun to synne, quhairby we fall in synne daily, we beseik the to forgeve us al our synnis and al paynes that we have deservit for our synnis. Geve strenth to our spreit that we may firmely trow, that thou, O hevinly father, hes forgeffin to us all our synnis freely, for thi sonnis blude. And that the takin, quhilk thi sonne hes gevin to us of free forgevines, may comfort our myndis, geve us grace to ovircum our awin wickit and revengeabil hart, to forgeve our ennemyis with our hart, lufe yame, pray for yame, do gud to yame, yat so doand we may obtene at thi mercifull hand forgevenes of all our synnis, for the meritis of thi sonne our salviour Jesus Christ. Amen.

The

☞ The sext petitioun.

The ix. Cheptour.

T NE nos inducas in tentationem. Leid us nocht into temptation. As in the fift petitioun we ask at god our eternal father remissioun of all our synnis bygane, sa in this sext petitioun we ask at him his grace, quhairby we may be keipit fra falling in synne, in tyme to cum. And for ye trew intelligence of this petitioun, twa thingis ar to be notit, first quhat is temptatioun, secundly quhat is it to be led into temptatioun. For ye first ye sal understand yat in haly scripture, yis word tempt, is als mekil to say, as to tak experience or preif of ony thing. And sa is yair ane temptatioun quhairby ane man tempis god, quhilk is alway synne. And quha tempis God? Trewly yai yat but ony necessite seikis experience of the special prouidence & powar of god to help thame, quhen thai may be helpit othirwais lauchfully, be the meanis of man other of thameself or of otheris. And sa to tempt God is forbiddin, quhen it is said: Non tentabis dominum deum tuum. Thou sall nocht tempt thi Lord God. Quhilk wordis our salviour allegit aganis the devil, quhen the devil tempit him apon the pynnacle of ȳ tempil, and bad him fall doune or cast him self doune, sayand that thairby he could get na skeith, because that God had commandit his Angels to wait

Quhat is tentatioun.

Thair is tentatioun quhairby man tempis god, and that is alwais evil.

Deut. 6.

Math. 4.

wait apon our salviour & keip him fra al skaith. Bot our salviour wald nocht do his wickit counsale, because he mycht cum doune othirwayis, than to fal doune and sa tempe god. Sa christin pepil in all our besynes, dangearis & perrellis, we suld do our devoir and diligence, to help our self be that wit & strenth yat God hes gevin us, and quhen our wit & powar can nocht help us commit our cause to the providence of god & wait apon his help. Secundly, thair is temptation, quhairby god almychty tempis man, quhilk is alwais gud & profitable to man. And quha ar thai quhom god tempis? verily yai, to quhom God sendis ony kind of troubil and adversitie, nocht for thair subuersioun or destructioun, bot for thair probatioun & manifestatioun, that be patience & constant obedience, yai may be kend, baith to yame self & to otheris in the warld, yat yai ar faithful servandis to God, sa was Abraham Job & Tobias, with many othir, tempit of God and knawin to be Gods servandis. For as the wisman sais: Vasa figuli probat fornax, homines autem justos tentatio tribulationis. As the fyrre preiffis and shawis the layme vessellis maid be ane pottar, sa temptatioun of troubil preiffis & schawis just men. For quha in tyme of troubil, bydis stedfastly in pacience and trew lufe of god and yair nychtbour, yai ar preiffit & schawin to be gods servandis. Thridly thair is temptatioun quhairby the devil, the flesch, & the warld tempis man and woman, quhilk is alwayis inductioun

Thair is temtation quhairby god tempis man and that is alwais god.

Eccle. 17.

ductioun, steiring and provocatioun to vice & sin. The devil tempis man to elatioun, pryde, presumptioun, yre, wraith, infidelite, heresye, desperatioun & siclyk, gangand about lyke ane rampand lyon sekand quhom he may devoire or swallye, be consent giffing to his temptatiouns. The flesche also tempis a man to ydilnes, sweirnes, gluttonye, and lecherye, and siclyk synnis of the body. The warld that is to say, the evil giffin pepil of the warld, tempis a man to coveteousnes and sa furth. The devil is sa stark yat na powar apon erd may be comparit to him, the flesche is sa familiar with us yat it is part of our nature, quhilk of necessite we mon nurische and feid, & it is ane ald proverbe: Thair is na thing war than is a familiar ennymy. ℣e warld compassis us round about, afore us, and behind us, & of ilk syde, giffis to us evil counsale, baith in wordis & evil exempil, and troubillis us with persecutioun to bring us fra the service of God, to quhais temptatiouns gif we consent with ane deliverit mynd, & freewill, to breik the command of god we synne dedely and sa incurris our awin damnatioun, according as it is written: Anima, que peccaverit, ipsa morietur. The saule yat synnis, ȳ same sal dee, be tholing eternal payne. And as sanct Paule sais to the Romanis: Stipendia peccati mors. The waige of synne is dede eternal. We suld thairfor remembir the gret powar, subtilte, coast and malice of the devil quhilk oftymes usis the flesche and the warld, as his instrumentis of temptatioun aganis us, to dissave us, to

1. Petri. 5.

Ezechi. 18.

Roma. 6.

bring us to synne & finally to the paynis of hel. On the othir parte we suld remember our awin imperfectioun, infirmitie and weiknes, how of our awin powar and strenth we ar unabil to resist him. We suld yairfor ask at god our eternal father, to geve us his grace, quhairby we may keip us fra consenting to thair temptatiouns, for and we consent nocht, we resist yame, gif we resist thame, we ovircum yame, and gif we ovircum yame we sal be crownit with the crowne of glore in the kingdome of hevin.

Quhat is it to be led in to temtatioun.

The secund word heir to be notit, is led in to temptatioun, quhilk signifyis to be ovircumit be temptatioun, & fal actually in to temptatioun. For to be tempit it is na synne, ze temptatioun man be had and tholit sumtyme, to mak us ken our awin infirmitie, and keip us in meiknes and grace, and als to geve us occasion of spiritual battel, quhairin we fychtand lawfully as trew knychtis of Christ Jesu, may finally be crownit in hevin. Bot it is evil to be ovircumit in temptatioun, yat is, to consent to the evil temptatioun, quhilk is alwais damnabil.

☞ Now O Christin man thou may pray this petitioun to God in this maner.

Sen swa it is O merciful father, that all our lyfe apon eird is ane continual battel, and that with sic ennemyis, yat we can nocht eschaip yair temptatioun, geve us grace to refraine our hartis fra consenting to yair temptatioun: geve us grace sa to nurische our flesch yat we nurisch nocht

nocht alswa the synful lust and concupiscence of the flesche. Geve us grace sa to leif in company of warldly pepil, yat we be nocht drawin to evil be yair evil counsale and exempil or persecutioun. Geve us grace, strenth and powar sa be faith to resist the powar of ỹ devil, yat we be nocht ovircummit be his subtil provocations. Laif us nocht to our awin febilnes, nother geve him leif to exerce apon us his crewelnes, bot geve us spiritual strenth to stand stoutly aganis him, Belt Ephe. 6. our loynyeis with verite. Put apon us the brest plait of rychteousnes. Let the fete of our mind (quhilk ar our affectiouns) be schod with the evangil of paice. Above al thingis geve us grace to tak hald of the bucklar of faith, quhairwith we may slokkin the fyiry dartis of the wickit spreit. Put on our hede the helmonte of salvatioun. Let us alwais beare in our hand ỹ sword of the spreit quhilk, is thi haly word, that with this spiritual harnes, armour and weapons, we may easely ouircum all our spiritual ennemyis. And finally obtene the croune of glore, quhilk thou hes preparit and promissit to all thi servandis. Amen.

☞ The sevint petitioun.

The x. Cheptour.

SED libera nos a malo. Amen. Bot delivir us fra evil. Amen. Ze hard, O christin pepil, quhow we ask at God our eternal father remissioun

remissioun of our synnis bygane, and also that we may be his grace eschaip the dangear of all temptatiouns, & sa fall nocht agane to dedely synne. Now last of all we ask at God our mercyfull father to deliver us fra evil. And this is ane general petitoun aganis all evil eternal, spiritual, & corporal or temporal, bot because yat we have schawin to you afore of synne, and the paynes eternal yat followis synne. Now we think it expedient to speik of temporal evil, quhilk is tribulatioun, afflictioun, and adversite of this warld. It is thairfor to be notit, that almychty God deliveris his servandis and barnis be adoptioun fra troubil and adversite of yis present warld thre maner of wayis. First quhen he preservis and kepis a man fra gret troubil and adversite, doand lyk ane wyse medicinar, quhilk giffis nocht a stark medicyne to a waik man, bot consideris the strenth of the seik man, and thair eftir giffis to him ane medicyne. Sa almychty God sumtyme preservis and kepis his waik servandis fra gret troubil, because thair powar of spiritual resistence is bot littil. Sa it was said to ane certane bischop in the buke of the Apocalips: Ecce dedi coram te ostium apertum, quod nemo potest claudere, quia modicam habes virtutem. Behald I have gevin afore the ane oppin dure quhilk na man can clois, because that thow hes bot smale strenth. Secundly, quhen God sendis to his servandis gret troubil and adversite, and with yat he giffis yame gret grace of pacience throw spiritual consolatioun, quhilk thai consave be the haly spreit, in sa mekil yat yai ar blith of troubil & gloris in

How god deliveris his servandis fra temporal trubil thre maner of wayis.

Apoca. 3.

in ȳ same, according as s. Paul sais of him self ⁊ sic lyk as he was: Supra modum gravati sumus, supra vir- 2 Cor. 1.
tutem nostram. Abone mesure we ar troublit, abone our awin powar. That is to say, nocht able to resist yat troubil w̄ our awin powar. Nochtheles he sais agane in ane othir place. Sed qui consolatur humi- 2 Cor. 7.
les consolatus est nos deus. Bot God quhilk comfortis all meik ⁊ lawly men, hes gevin consolatioun to us. Likewise the Prophet sais in ȳ Psalme: Secundum Psal. 93.
multitudinem dolorum meorum in corde meo consolationes tue letificaverunt animam meam. According to ȳ dolour ⁊ troubil yat was in my hart, thi consolatiouns hes maid my saule blyth. Thridly, quhen God sendis gret troubil, he providis sa, that the troubil enduris ⁊ lestis bot schort tyme, according as it is writtin: Post tempestatem tranquillum facis. O gud Tobi. 3.
lord, eftir a storme, yu sendis faire weddir. Thus O christin pepil we suld nocht feir the troubils of this present warld, kennand yat God will geve to his servandis spiritual consolatioun in thame, ⁊ also mak thame schorte as he thinkis to us expedient. And trewly all the afflictiouns ⁊ troubils of this warld, 1 Cor. 10.
is verai schort gif yai be comparit to ȳ gret blythnes and eternal joy, quhilk salbe gevin to yame ȳ tholis troubil pacientlȳ heir in yis warld for Gods saik. Here quhat S. Paule sais: Id quod in presenti est momentaneum et leve tribulationis nostræ, supra modum in 2 Cor. 4.
sublimitate, eternum glorie pondus operatur in nobis. The troubil yat we thole in yis present tyme, gif it be comparit to ȳ warld to cum, it lestis bot a moment of ane hour, ⁊ is lycht ⁊ easy throw the consolatioun of God. Attour it workis ane exceding ⁊ ane eternal wecht of glore in us. The

☙ The prayer to be said to God con=tenit in this petitioun.

O mychty and merciful father god eternal, quhilk correckis & chastice thame quhom thow luffis, and scurgis w̃ temporal adversitie all thi sonnis, quhom thou ressavis to thi favoure, thow forgiffis thame thair synnis in tyme of thair troubil, thow will oft tymes wound thame and cuir yair woundis agane, thi hand strikis thame & heilis thame agane. Geve us grace gud Lord, that we neglect nocht thi disci=pline and fatherly correctioun, bot quhen it is thi godly will to send us temporal adversite, we beseik the geve us also spiritual consolatioun and comfort in thame, throu hoip of the eternal joy and glore to cum. And nocht according to our sensual will, bot according to thi godly will, delivir us fra all dan=gears and perrelis of fyre & wattir, of fyriflauchtis and thundir, of hungar and derth, seditioun & battel of pleyis & cummar, seiknes and pestilence, prisone and bannissings, unprovidit and suddane dede, and othir adversities, calamities, & troubils of this pre=sent warld, sa that be thame we be nocht ovircummit in our mynd be unpacience, murmure or ony othir synne contrary to thi godly will. And quhen it plei=sis the to send ony of thame to us for our proba=tioun and just correctioun, geve us also pa=tience, comforte and consolatioun, that we may be in this warld sa correckit and punnissit with thi merciful hand, yat we may eschaip the paynis eter=nal. Amen. Sa be it.

Hebre. xii.

Tobi. iii.

Job. v.

The

☞ The preface to the salutatioun of the Angel Gabriel.

AS ye have hard ane breif expositioun of the prayar of our Lord, callit the Pater noster, sa we think it expedient for your instructioun & spiritual edificatioun, to sette furth to you ane plaine declaratioun of that hevinly salutatioun quhilk the holy Angel Gabriel (send fra ỹ blissit Trinite) proponit reverently to the glorious ladye ye Virgine Marie, quhen he come to schaw to hir ỹ blissit incarnatioun of the sonne of God. And this we aucht to do for sindry convenient causis. First to keip ỹ lawdabel custome of haly kirk, quhilk commonly usis to say ye same salutatioun eftir and with the Pater noster. Attour our mother the haly kirk hes had ane use sen ye Apostillis hitherto, to propone till all young scholaris & leirnaris of Christis religioun, certane principallis and general documentis, for yair necessare instructioun in the doctrin of our salviour Christ, amang the quhilk the same hivinly salutatioun was gevin to be leirnit and to be said with the Pater noster.

Secundly, because the same salutatioun suld be comptit ane of the special prayars yat a christin man and woman aucht to say, for suppose yair is nocht in it ony special petitioun expremit

yit quhen it is said distinctly, reverently, & devoutly it steris up our myndis in the faith of the blissit incarnatioun of Christ, it movis us to comtemplation and remembrance of the gret benefitis of God, and specially that he hes gevin him self to us, it warnis us to loif God & thank him for ȳ same blissit incarnatioun, it garris us understand the excellent dignite of the virgine Marie, quhilk was chosin to be the mother of God, it causis us to honour God in hir, & also hir in God, it movis ȳ glorious virgine to mak intercessioun to hir sonne for us, & finally God almychty seand our meiknes, our faith, our contemplatioun, our loving & thankis geving, our intercessioun to his mother, will have mercy apon us. And quhen this salutatioun is said on this maner, it is ane of the four kindis of prayeris, quhilk sanct Paule techis to be said in the kirk. Writtand to Timothe: Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, &c. I beseik you yair for, first of all ȳ yair be maid in the kirk of God for all men, obsecratiouns, orisonis, petitiouns, & gifting of thankis. Obsecratioun is supplicatioun maid to god w̄ the rehersing of sum propertie of God or of sum mistery of our salviour, as quhen we say, Lord for the glorie of thi name have mercy on us, for thi blissit incarnatioun, bitter passioun, mychty resurrectioun, glorious ascentioun & siclyk. Orisone is eleuatioun of our myndis to God, contemplation of his divine majestie and remembrance of his benefitis. Petitioun is quhen we ask at God ony thing to us necessare. Geving of thankis, is to luif god, to thank

Timo. 2.

necessari

him, maignifie and glorify him, with al our powar. Now gif thou speir at me may the salutatioun of Gabriel be callit a prayer? ȝe trewly, it is a oresone and giffing of thankis, quhilk ar twa kindis of prayaris eftir sanct Paule. Timo. 2.

The thrid cause quhy we will declare this salutatioun to you & exhort you to say it devoitly, is to schaw our gratitude in doing of our dewty to the virgine Marie. Thou seis be experience, yat quhen ane king or prince sendis be ane honest gentleman ony presand of meit, or ony precious gift be ane of his awin servandis the gentleman that ressavis this gift, will tak it blythly, reward yat servand honestly, & baith for the lufe of the king that send the gift, and for the lufe of the preciousness of the gift, he will geve honour & reverence to the messinger yat beris the gift. Sa it is in this case, the king of hevin hes send to us ane excellent present and precious gift, quhen he send his sonne to be incarnat for us, the messingeir, quhilk hes deliverit this gift to us, is the glorious virgine Marie, quhilk now is in the glore of hevin, and misteris nane of our rewardis. Quhat is than our dewtie, be quhilk we ar bound to schaw our gratitude, bot to love the virgine Marie, honour hir, thank hir, that scho hes brocht to us sa precious a presand & sa nobil a gift, quhilk we do, quhen we say to hir devoitly & reverently: Ave Maria gratia plena, dominus tecum &c. Thairfor Augustine sais, We ar all dettouris to ye blissit virgin nixt eftir Christ, to geve to hir thankis because yat scho hes consavit, borne and nurissit our salviour, and lyk a diligent mother had cure of him.

The

The fourt cause is to fulfil the ordinatioun of God, quhilk is schawin to us be the prophet that the glorious virgine speikis in her Cantekil, sayand: Ex hoc beatam me dicent omnes generationes.
Luce. 3. Fra this tyme all generatiouns sall call me blissit. Quhow can this prophecye of the ordinatioun of God be fulfillit, bettir then quhen we say to hir devoitly, Ave Marie, &c. And suppose, Turkis, Jowis, heretikis, and fals christin men & wemen, will nocht lufe the virgine Marie, and sa fulfill this prophecye, yit all trew faithfull and devoit christin men & wemen will loif and honour hir, sayand with the Angel: Invenisti gratiam apud deum. O glorious ladye thou hes found grace & honour at god, and also Elizabeth the mother of sanct Johne the Baptist said: Beata que credidisti. Happy art thou O gloris virgine, quhilk hes gevin credit to the messingeir of God. Sa O christin man I exhort the, leir to understand trewly the same salutatioun and to say it devoitly, to the glorious virgine beseikand almychty God, that quhair he hes geffin sa gret abundance & fulnes of grace to hir that he wald be hir intercessioun, geve to the a drope of grace quhairby thou may be saiffit & cum finally to the kingdome of hevin.

The

☞ The salutatioun of the Angel Gabriel callit the Aue Maria.

HAIL Marie ful of grace, our lord is with ye, blissit art yow amang wemen, and blissit is the fruit of thi wambe. The first word of this salutatioun is, Ave, als mekil to say in our mother toung as hail, be joyful & blyth. And trewly this word may weil be said to the glorious virgin Marie, hail, be joyful and blyth, because yat scho had & hes gret cause of joy and blythnes. The first woman Eva had gret cause of displesour, sorrow and sadnes, for scho tynt the favour & grace of god, he sayand to hir: Multiplicabo erumnas tuas. Gene. iii. I sall multiplie thi sorrowis and displesouris. Scho was ovircummit with the devil, quhen scho consentit to his temptatioun, scho was ordanit eftir ȳ fal of Adam, to bring furth her barnis w̄ dolour and paine, God sayand to hir: In dolore paries filios tuos. Gene. iii. Thou sal beir thi barnis with dolour and paine, bot be the contrare maner, the glorious virgin had gret matir of joy & blythnes, for scho fand gret grace & had gret favour of God, the Angel sayand to hir: Inuenisti gratiam apud deum. Luce. i. Thou hes found grace and favour with God. Secundly, scho ovircum the devil be faith & obedience, quhen scho said: Ecce ancilla domini, fiat mihi secundum verbum tuum. Luce. i. Behald the bound maidin of our Lord, be it to me as thow

hes said. Thridly, scho buir hir sonne Jesus Christ with gret blythnes and joy, for als mekil as scho buir him wᵗ sic ane prevelege of grace as was nevir gevin to woman, bot to hir allanerly. For in tyme of hir birth scho was baith mother and virgin, quhairfor the kirk of God syngis to hir loving: In prole mater, in partu virgo, gaude et letare virgo mater domini. In thi sonneyⁿ art ane mother, in thi birth thow art ane virgin, be joyfull & blyth O virgin & mother of our Lord God. Suthly this salutatioun is weil begune with this word, Ave, to signifie that the murning, sorrow, sadnes & displesour, quhilk is cummin apon mankind be that unhappy woman Eva, is turnit to plesour, joy & blythnes, be this glorious and happy virgin the mother of God.

Heir ze may repeit ye wordis written in the thrid artikil of the Crede in the expositioun of this word Maria.

Maria. The haly doctour Bede sais, that this word Maria, be interpretatioun is als mekil to say as stella maris, vel domina, the sterne of the see, or ane lady, quhilk name agreis weil to the glorious virgin, for als mekil as ȳ til us quhilk ar flowand and troublit in ye seis of yis present warld, scho hes borne the trew & maist excellant sterne of lycht and lord of all this warld, be reasone, quhairof scho may weil be callit the sterne of the see & glorious ladye.

Gratia plena. Full of grace. For the declaratioun of this word, it is to be notit, that the special grace of god workis in ye saule of man twa effectis. It expellis & puttis away synne, & also it decoris the saule with mony vertewis. And trewly concerning baith thir effectis of grace, we may weil say that

that the glorious virgin is full of grace. Of the first spekis sanct Augustine on this maner: Except the haly virgin Marie, gif al sanctis men & wemen quhen thai levit heir in this warld, had been sperit gif thai had bein wout synne, yai wald all with ane voice have cryit sayand thir wordis of sanct Johne: Gif we say yat we have na synne, we begyle ourself and yair is na verite in us, except (I say) ye haly virgin, of quhom for the honour of the Lord, quhen we speik of synne, utterly I will have na mentioun. For we knaw that to hir was gevin mair grace to ovircum synne of ilk a part, because scho was maid worthi to consave and beir him, quhilk without dout had nevir synne. In thir wordis quhilk sanct Augustine sais, to ovircum syn, of ilk a part or of all partis, he testifyis plainly yat in ye glorious virgin was nevir synne, venial nor mortal, sa that we may weil say to hir, plena gratia, full of grace, concerning the first effect of grace. The secund effect of grace, quhilk was gevin to the glorious virgin, is exponit be sanct Hierome in ane sermon quhilk he makis apon the Assumptioun of the glorious virgin, sayand thus: The virgin Mari may weil be callit full of grace, for to the laif of sanctis, grace was gevin be partis, bot to the virgin Mary the hail fulnes of grace was gevin. And yat ze may understand mair plainly the perfectioun of vertew gevin to the glorious virgin, ze sall note, that almychty God hes gevin his grace to syndre halye men, ilk ane of thame in syndre vertewis. For

Aug libro de natura et gratia, cap. 36.

1. Joan. 1.

in haly scripture, in Abel is commendit simplicitie, in Enok clemens & honestin, in Noe lang suffering or lang animitie, In Abraham faith & obediens, in Isaac chastite in mariage, in Jacob lang tholing of labor, in Joseph, doing of good for evil, in Moyses is commendit gret humilite & meiknes. In Jasue, stark hoip in the help of God. In Job gret pacience in adversite. In David abstening fra taking of vengeance. In Salomon, wisdome. In Prophets is commendit gret stoutnes of mynd, quhilk yai had in repreving of evil thingis. Sa syndre haly men, was excellent in syndre vertewis, bot doutles the glorious virgin, because scho was full of grace, scho excellit in all kinds of vertew, in al gracis & giftis of ỹ haly spreit, because scho had in hir wambe ye son of God, quhilk is ỹ well & perpetual spring of grace. Dominus tecum. Our lord is with the, ze trewly in the virgin Marie our Lord was, nocht only be substance, powar & presence, as he is in al creaturis, nor nocht only with his special grace, as he is in all haly men & women, bot he was alswa in hir be resaving of our manly flesche & nature, in hir his bodye was joynit to his divinitie, in hir blissit wambe he remanit the space of nyne monethis. Sanct Barnard exponis this word sayand: Dominus tecum. Our Lord is with the. Our Lord ỹ sonne is with the, quhom thou consavis, our Lord the haly spreit is w̃ the, be quhais vertew & powar ỹu consavis, our lord God ye father is w̃ the, quhilk hes begottin him, quhom ỹu consavis. Uerai singlarly our lord is w̃ ỹ, quhilk be ane new lyfe of chastite, hes lyftit up thi mynd fra ye

lufe

lufe of bodily and warldly pleasure, to the lufe and pleasure of hevinly thingis, and be meanis of his blissit incarnatioun, hes chosin the as ane holy tempil to his godhed and divine maiestie. Sa O christin pepil, ze may easly understand yat our Lord God was with the virgin Marie, mair excellently, than evir he was with ony puir creature.

Benedictatum in mulieribus. Blissit art you amang wemen. Ze trewly, the glorious virgine is blissit abone all wemen, and thairfor to be honourit, lovit & magnifyit abone all women, for as mekil as yat all the maledictioun, quhilk came apon us be Eva, is takin away be the benedictioun gevin to Marie. And quhat is the benedictioun of God, bot collatioun of his gracious giftis? and sen he hes gevin ma gratious giftis to the glorious virgin than he hes gevin til all othir wemen, giffis or sall geve, quha can deny bot that the blissit virgin is blissit abone all other wemen that evir hes bene, is or sal be? For scho allanerly is nocht only ane perpetual virgin, bot also mother of ye natural son of God.

Et benedictus fructus ventris tui. And blissit is the fruit of thi wame. Thir ar ye wordis, quhilk yat haly woman Elizabeth spak to the glorious virgin. And thai expone the wordis yat gangis afore, as gif thou wald say, quhat is the cause that the halye virgin Marie is blissit abone all wemen? It is answerit thus, because that the fruit of hir wambe, quhilk is Jesus Christ the

sonne of God, is blissit abone all otheris in the warld. In auld tyme yair was syndry haly wemen yat buir barnis, quhilk eftir hend was haly men, bot nane of yame al was borne, or at the leist consavit wt out syn. The fruit of ỹ glorious Virgin was allanerly blissit, eftir sa excellent a maner, that nother he was borne nor consavit in syn, bot also it was impossibil ỹ he mycht be consavit & borne in syn, because he is baith God & man. He blissit the conceptioun of his mother the Virgin Marie, quhen he preservit hir fra original syn. He blissit the nativitie of ỹ prophet Jeremy and S. Johne the Baptist, quhen he sanctifyit yame baith in thair motheris wambe, afore that yai war borne in this warld. Sa lat us conclude beleiffand fermly that blissit is the fruit of the wambe of the glorious virgin, our salviour Jesus Ghrist, to quhom with the father & the haly spreit, be honour & glore for evir and evir. Amen.

☙ Ane declaratioun schawand to quhom we suld pray, and for quhom.

BECAUSE ze have hard quhow ze suld prepare your myndis afore your prayar, now for your gretar instructioun ze sall have twa questiouns declarit to yow, First to quhom we suld pray? The secund, for quhom we suld pray? Answeir to ỹ first questioun standis in thre veriteis, The first is, we suld pray to almychty God to geve us his grace, his help or giftis till us necessary, & profitabil. For it is God only yat be

his

his awin propir powar & vertew, giffis grace & all gud to us necessare, spiritual & eternal, according as S. James sais: Omne datum optimum et omne donum perfectum, desursum est descendens a patre luminu, All gud giftis & all perfit giftis, is fra above descendand & cumand fra ỹ father of lycht, And that he is the giffar of all temporal guddis, the prophet in the Psalme testifyis sayand: Oculi oim in te sperãt domine, et tu das escam illorum in tempore oportuno, aperis tu manuum tuam et imples omne animal benedictione. Jaco. 1. Psal. 144. The eyene of all creaturis hoipis in the gud Lord, and yu giffis yame fude in tyme convenient, thou oppinnis thi hand & fulfillis all creaturis leiffand, w thi benesone & gracious giftis. To God yairfor allanerly we suld pray as giffar of all gudnes. The secund is this, we suld pray to gud men and wemen leiffand heir in this warld, desirand thame to pray for us to god, yat be yair prayaris we may obtene the grace & help of God. Ane storie of yis we have in the buke of Genesis, quhen almychty God had repreiffit Abimelech the king of Geraris, for taking to him Abrahams wife, callit Sara. He said thus to Abimelech ỹ king: Nunc igitur redde vxorem viro suo, et orabit per te quia propheta est et viues. Geve agane yis wife to hir husband, & he sal pray for the, because he is a prophet, & sa yu sal leif & eschaipe my punitioun. Quhen ỹ king had restorit agane Sara til Abraham hir husband, Abraham maid his prayar to God, for the king and all his house, then God almychty helit Abimelechis wyfe and all hir wemen, quhilk be the punitioun of God, was maid barrat and unabil to consave and beir barnis. Gene. 20.

Now sen God almychty bad Abimalech require Abraham to praye for him, quhy suld nocht we likwais desire gud men ꝛ wemen to pray to God for us? And siclyk exempil we reid in the buke of
Job. 42. Job, yat his thre freindis disputed lang tyme with him, and in yair disputatioun yai offendit God, quhairfor God gef thame command to gang to Job ꝛ require him to pray for thame to God that be Job's prayar the same thre men mycht eschaip the punitioun of God. Sa thai did, Job prayit for thame and God was plesit, sa suld we require gud men ꝛ wemen to pray for us. And
Hebre. vi. sen the Apostil sanct Paule yat chosin veschel of
Roma. 15. God, requirit and desirit the Ephesianis, Ro-
Ephe. 6. manis and the Hebrewis to pray for him, mekil mair suld we misarabil synnaris desire otheris to pray for us. The thrid trew saying is this, gif we may lauchfully desire thame that ar leifand here in this warld to pray for us, mekil mair it followis yat we may pray the angellis ꝛ sanctis of hevin to pray for us, quhilk beand present with God in glore, yai ar mair ardent ꝛ fervent in cheritie towards us, than yai war quhen thai leifit in this warld. And thairfor na man suld dout, bot yat sanctis pray for our salvatioun, kennand perfectly yat yai can nocht be consumat
Hebre. xi. and maid perfite in the glore of baith body and saule, quhile we cum to thair cumpany ꝛ be glo-
Hieroni contra Vigilantium. rifyit with thame in body and saule. Heir quhat S. Jherome sais of this matir writand aganis Vigilantius ane heretyk, quhais heresye was

that

that the sanctis of hevin prayis nocht for us. Thir ar the wordis of S. Jherome: Si Apostoli et Martyres, Adhuc in corpore constituti, possunt orare pro ceteris, quando de se adhuc debent esse solliciti, quanto magis post victorias, coronas, et triumphos? Gyf the Apostillis and Martyris zit beand in this mortal bodye, mycht pray for otheris, quhen yai suld be besy & diligent for yair awin help & salvatioun, quhow mekil mair may yai pray for us now being in hevin, eftir yat yai have victorie of all thair ennemyis, the croune of glore, and triumphant joy & blythnes? That ane man Moyses be his prayar obtenit fra God remissioun and forgifnes of sax hundreth thousand armit men. And S. Stevin the followar of his Lord & maister Jesus Christ, prayit for thame yat persecutit him, and eftir hend yat yai come to the presence and cumpany of Christ in ỹ glore of hevin, sall thai be les abil to help us w̃ thair prayaris? The Apostil sanct Paul, quhen he was in ỹe schip in perrel of drowning, he maid his prayar to God, and obtenit the lyfe of twa hundreth sevinty and sax personis, quhilk was with him in the same schip. And quhen he is departit of this warld and come to the presence of Christ in hevin, was he stoppit fra all praying? And nocht abil to help thame with his prayar, quhilk throw out all the warld be his preching of the evangil beleiffit in Jesus Christ? As he mycht say plainely, the sanctis of hevin is mair abil to help now with thair prayaris, than thai Exod. 32. Actuum. 7. Act. 17.

war

war, quhen yai leiffit in this present lyfe, because ȳ yai ar with God mair fimiliar & mair ardent in lufe and cheritie, than thai culd be in this present warld. Sa na christin man suld dout bot yat the sanctis of hevin prayis for us continually, & thairfor we suld desire at God our eternal father, to heir & grant the prayaris quhilk ye sanctis makis to his divine majestie for us, yat we at all tymes may be defendit be the help of his godly protectioun. We beleif w̄ our hart, and confessis with our mouth, yat our salviour Jesus Christ is only the mediatour of our redemptioun, for he only be ȳ meritis of his bittir passion, hes payit the pryce of our raunsome, and hes deliverit us fra synne, the devil, and hel. Nochtheles, we suld beleif that the sanctis of hevin ar to us mediatouris, nocht of our redemptioun, bot allanerly be the way of intercessioun, & under God and eftir Christ Jesu patronis & helparis of al faithful men and wemen, quhilk faithfully desyris yair prayars. And quhairto will yⁿ D christian man be sa curious, as to speir gif ȳ sanctis of hevin kennis our prayars or na? Put away yat vaine curiositie, & beleif as the haly catholyk kirk of God beleiffis, quhilk as S. Paule sais, is the house of God, the fundament and pillar of veritie. Trow fermely yat the kirk of god is gydit in forme & maner of praying, be the direction of the haly gaist, quhilk is the spreit of verite, and continually techis the kirk to have & use ȳ plaine veritie. Thou suld thairfor pray as yᵉ kirk prayis, quhilk in the Lataynes prayis to god the father, yᵉ

1 Timo. 3.

sonne

sonne, and the haly spreit, to geve us grace & mercy and also prayis to the sanctis of hevin, as intercessouris to pray for us to God, that we may be thair prayaris obtene the mercy of God. Na man that is leirnit in the halye write can denye, bot that ane blissit Angel kennis our prayar, takis it, offeris & presentis it to the presence of goddis majestie, evin sa dout nocht bot yat the sanctis of hevin kennis our prayaris, because thai ar equall in glore with the angellis, thai have the same sycht of God that the angellis hes, and thairfore thai may se our prayaris in the same eternal and glorious myrour of the godhed, quhairin the angellis seis and kennis our prayaris, according as it plesis almychty god to reveil or manifest to thame for our help & succour. It wald be lang to reherse the sayings of al the catholyk doctouris concerning yis mattir, zit it suld nocht be tedious to you to heir ye wordis of S. Hierome, quhilk as he was ane of the ald doctouris of ye kirk ẅ in four hundreth yeirs eftir the passioun of Christ sa was he ane of the maist excellend cleirkis, quhilk florissit in the kirk of God sen the tyme of the Apostillis. Thir ar his wordis quhilk he sais to ane haly woman callit Paula eftir hend that scho was dede: Vale (inquit) O Paula, et cultoris tui vltimam senectutem orationibus juva, fides et opera, tua Christo te sociant, presens facilius quod postulas impetrabis. Fairweil (sais he) O Paula, and help with thi prayaris the last age of thi servand.

Hierome in epitaphium Paule.

Thi

Thi faith and thi work hes joynit and couplyt ye to Christ, thairfor thou being present with him, sal obtene mair easely, yat thou askis at him. Sen yis nobil clerk & haly doctour sanct Hierome, maid his prayar to Paula (eftir that scho was dede) to praye for him, quhi may nocht ilk ane of us lykwais pray to ony sanct of hevin, to quhom we have devotioun, that be his prayaris we may the mair easly obtene the help of God? And think nocht, O christin man, that quhen we pray to sanctis, that we mak ony derogatioun to the meritis, intercessioun and mediatioun of our salviour Christ. For the use & custome of haly kirk, is to end and conclude all collectis and publik prayaris, be this clause: Per Christum dominum nostrum. Be Christ our Lord, to signifie yat we ask at God to grant us his grace, his help, succour and giftis, principally for ye meritis of Christ Jesu our Lord and salviour.

☞ The secound questioun is, for quhom suld we pray? Trewly for all christin men & wemen quhilk hes mister of our prayar, quhidder thai be leiffand or dede. And because (that as we trow) na man douttis bot that we suld pray for thame that ar leiffand, we sall schortlye set furth to zow the sayingis of certane anciant catholyk doctouris, quhilk in the beginning of the kirk florissit excellently, na les in halynes of lyfe, than in trew knawlege and understanding of the word of god, to declair that we suld pray for ỹ saulis departit remanand in Purgatory quhilk may be helpit be our prayar. Accedens deinde venerandus antistes, precem suam super mortuum peragit

Dyonisius in eccls hierare.

peragit, precatur oratio illa divinam clementiam, vt cuncta dimittat per infirmitatem humanam admissa peccata defuncto, eumque in luce statuat et regione vivorum, in sinibus Abrahe, Isaac et Jacob, in loco unde effugit dolor, tristitia et gemitus, hec ille. Than (sais he) cummis the venerabil bischope & sais his prayaris ovir the ded corse, and in his prayar he beseikis the mercifull God to forgeve to yat dede persone (quhais body lay afore yame to be erdit) all synnis, quhilk he had committit aganis God, be mannis infirmitie or fragiltie, & that almychty God wald bring him to the lycht and regioun of levand men, in the bosumes and resting placis of Abrahame, Isaac, and Jacob, quhair thair can be na dolour, sadnes or murning. This doctour Dyonisius was discipil to S. Paule, as is the common opinioun of the histories. Sanct Cypriane martyr, writtand to the clergie & pepil of Furnitans a citie sa callit, warnand thame, that it was decretit afore his tyme, be ye bischoppis and preistis of Cartage, that na man suld ordane a preist to be ane tutour of ane testament. Quhilk thing gif ony man did that for him, yair suld nocht be maid ony sacrifice of the altar, or ony celebratioun of publik prayaris, yat is to say, that yair suld be na Mes said for his saule. Be quhais wordis it is manifest & plaine, that afore the tyme of Cypriane, quhilk was within twa hundreth yeris of Christ the kirk of God usit to pray for the saulis departit. Sanct Augustine ȳ floure of al catholyk

Cyprian epis to 9.

doctouris

doctouris, quhilk hes gevin to us (be the grace of God gevin to him) the cleire lycht of trew intelligence of the word of God, in a buke that he makis, de cura pro mortuis agenda, of the cure & suffrage quhilk ar to be done for thame that ar departit of this warld. He exhortis all christin pepil to pray for the saulis departit, for twa reasonis, the tane is, the word of halye scripture written in ỹ secund buke of ye Machabeis on yis maner: Judas Machabeis gadderit & send to Hierusalem twelf thousand dragmas of silver, to be offerit yair in sacrifice for ỹ synnis of yame yat war ded in battel, thinkand weil & devoitly of the resurrectioun to cum. Than it followis a lytil eftirhend: Sancta ergo et salubris est cogitatio pro defunctis exorare, vt a peccatis soluantur. It is a haly & helsum thocht to pray for the saulis departit, yat yai may be lowsit fra yair synnis. The secund reasone quhilk sanct Augustine bringis to the same effect, is ye use and custome of ỹ haly kirk of God. Thir ar his wordis: Non parua est vniverse ecclesie (que in hac consuitudine claret) authoritas, vt i precibus sacerdotis, que domino deo ad eius altare funduntur locum suum habiat etiam comemoratio mortuorum, hec illi. It is na lytill auctoritie of ỹe haly kirk, quhilk usis manisfestly this custome, that in the prayaris of the priest, quhilk ar said to our Lord at his altar, also ane commemoratioun or remembrance of saulis departit hes a place. The same doctour S. Augustine, in his buke of confessiouns, beseikis God to gife grace

Aug in libro de cura pro mortuis agenda.

2 Mac. 12.

Aug. lib. 9. confessionun cap. 13.

grace to the preistis to pray for the saulis of his fa=ther and mother, sayand on this maner: Inspire O lord my God, inspire thi servandis my brethrin, thi sonnis my maisteris to quhom I mak service with word, hart, and leirning, yat als mony of thame yat reidis thir wordis, may have remembrance at thi altar, of thi servand Monica and Patrik hir hus=band, by quhais flesche yu brocht me to this warld, quhow, I can nocht tell etc. The same Monica mother to sanct Augustine, a litil afore hir dede de=siritsanctAugustinehirsonne,tohaveremembrance of hir at the altar of our Lord, quhilk as he sais, he did with gret diligence, and also causit other preistis quhilk was in his company to do the same.

Sanct Johne Chrisostome a Grek doctour, bischop of Constantinopil afore the tyme of sanct Augustine, quhilk for his cunning and eloquence was callit John with the goldin mouth sais thus: Abierit peccator sane, gaudere decet, peccata im-pedita esse, et non accumulatum malum, nitique quan-tum fieri potest, vt iuvetur, non lachrimis, sed prece, supplicationibus, eleemosynis, oblationibus. We grant (sais he) a synnar is departit, thairfor it be=cummis us to be blyth, that synnis ar ceissit, and evil is nocht hepit, and als mekil as we may we suld labour that he may be helpit, nocht with greting, bot with prayars and supplicatioun, almous deidis and oblatiouns. And the same doctour in the same place declaris at lenth, quhow yat ꝑ saulis departit may be helpit be celebratioun of the Mes.

Chrisosto-mus in priorem epistolam Pauli ad Corin. ser-mone. 41. fere ī fine.

Johne

Damas. in quodam sermone de suffragiis mortuorum.

Johne Damascein lykwais ane Grek doctour sais thus: Misteriorum conscii, discipuli saluatoris et sacri Apostoli, in tremendis et vivificis misteriis, memoriam fieri eorum qui fideliter dormierunt, sanxerunt. The discipillis of our salviour, & the haly Apostillis haiffand knawlege of ye misterys of Christ, hes decretit and ordanit in the feirfull & leiffand misterys, remembrance suld be maid for yame quhilk hes sleppit faithfully, as he mycht say plainely, that the halye Apostillis of Jesus Christ, ordanit that the saulis quhilk departis of yis warld in the leiffand faith of Jesus Christ, yat yai suld be helpit be remembrance had for yame in the Mes. Sanct Gregour, quhilk amang all the bischoppis is callit maist vigilant, sais on yis maner followand: Pro obeuntibus quippe consuluisse cognosceris, si liceat pro eis oblationes offerre, sancta sic tenet ecclesia, vt quisque pro mortuis vere christianis offerat oblationes, atque presbyter eorum faciat memoriam. Et quamuis peccatis omnes subiiciamur, congruit tamen, vt sacerdos pro mortuis catholicis memoriam faciat et intercedat. Thow art kennit to have askit counsale as concerning yame yat ar departit fra this warld, gif it be lesum to mak oblatiouns for yame. The haly kirk haldis this, that ilk a man & woman may offerre oblatiouns for thame that ar dede, gif thai be trew christin men & wemen. And the priest suld have remembrance of thame, And suppose we ar all subjeckit to synne, It is convenient that ỹ preist have remembrance and mak intercessioun for

Gregori, ad Bonifacium et recitatur, 13. dis. q. 2. e. pro obeuntibus.

thame

thame yat ar dede in the catholyk faith. And the same doctour sais thus in ane other place: Anime defunctorum, quatuor modis soluuntur, aut oblationibus sacerdotum, aut precibus sanctorum aut charorum eleemosynis, aut ieiunio cognatorum. The saulis departit ar lowsit foure maner of wais, oder be oblatiouns of Preistis, or be prayaris of gud and haly men, or be almous deidis done be yair friendis, or be fasting of thair kynnis men. Thir doctouris afore rehersit ar maist auncient and excellent in the kirk of God, to quheme all other doctouris that come eftir yame agreis w ane consent in this mater, and all general counsallis, and specially ye counsale of Constance agreis to ye same, yat we suld pray for all christin saulis, quhilk hes mister & may be helpit be our prayaris. And thus O christin man thou hes declarit thre thingis to the, necessarie to knaw. First quhow thou suld pray, with faith, hoip, & cheritie. Secundly to quhem thou suld pray, to God as giffer of grace & all gudnes, and to gud men & wemen in erd, & to the sanctis in hevin as intercessouris to pray for us to God, that we may obtene his grace. The thrid, for quhem suld we pray, trewly for all quick & dede, quhilk hes mister and may be helpit be our prayar.

And because yat the haly Apostil S. Peter exhortis us to be redye alwayis to satisfye and answeir all man yat speris ony question at us concerning our faith and hoip, we think it expedient to schaw schortly & plainly quhat our sal- 1 Peter 3.

viour Jesus Christ, & also quhat his haly Apostil s. Paule sais concerning this mater of Purgatorie. And suppose this word Purgatorie is nocht expresly put in ye haly scripture, zit ȳ significatioun of it is plainly contenit in syndre placis of the haly scripture, & may be cleirly provin be the samen, swa yat ȝe samyn placis be trewly exponit according to ȝe faithful declaratioun of autentik & catholyk doctouris. First our salvi-
Math. xii. our Christ sais thir wordis: Qui autem dixem contra spiritum sanctum, non remittetur ei, neque in hoc seculo neque in futuro. Quhasa speikis agane the haly spreit, it sall nocht be forgevin to him, nother in this warld, nor in the warld to cum. In thir wordis our salviour expresly affirmis, that sum synnis ar forgevin in ȝe warld to cum. For gif yat na kind of synne is forgevin in ye warld to cum, quhat nedit our salviour to eik yir wordis neque in futuro, nother in the warld to cum? Now send swa it is yat our salviour is ȝe eternal wisdome of God, it can nocht be said without blasphematioun, yat he wald speik ony wordis in vaine or without a necessarie cause. Thairfore considerand that he sais expresly, ȳ certane synnis may be forgevin in ye warld to cum, quhilk word can nocht be trewly takin of mortal synnis, because yat thai ar nocht forgevin in the warld to cum, & mone neidis follow that certane venial synnis or ellis sum temporal payne to be tholit for mortal synnis (quhilk temporal paine is callit synne in the scripture) may be forgevin in the warld to cum, for the quhilk in this warld man hes nocht maid sufficient satisfactioun. Yat yis is ȳ

trew

trew expositioun of this place, s. Augustine bearis witnes in that maist excellant buke, quhilk he maid of ȳ citie of God, sayand thus: Neque enim de quibusdam veraciter diceretur, quod non eis remittatur, neque in hoc seculo, neque in futuro, nisi essent, quibus et si non in isto, tamen remitteritur in futuro. Aug. de ciui. Dei, libro. 20. cap. 25. Nother mycht it be said trewly of certane synnis, yat thai ar nocht forgevin to men, nother in this warld nor in ȳ warld to cum, except yat certane sinnis suppose nocht in this warld, zit yai may be forgeven in ye warld to cum. Saint Gregore allegis the samyn wordis of our salviour to appreif purgatorie, sayand thus: De quibusdam levibus culpis ante judicium purgatorius ignis credendus est pro eo quod veritas dixit: si quis in spiritum sanctum blasphemiam dixerit, neque in hoc seculo dimittetur neque in futuro. In qua sententia datur intelligi quasdam culpas in hoc seculo, quasdam in futuro relaxari. libro. 40. dialo. cap. 39. The purgatorie fyre aucht to be trowit for certane licht synnis afore the judgement, because ye veritie sais: Gyf ony man speikis blasphematioun agane the haly spreit nother in this warld sall he be forgevin, nor in ye warld to cum. In the quhilk sentens it is gevin to be understand yat certane synnis in this warld, and certane synnis in ye warld to cum ar relaxit, forgevin or takin away.

The Apostil sanct Paule writand to the Corinthianis, sais thir wordis: Si quis autem superedificat supra fundamentum hoc, aurum, argentum, lapides preciosos, ligna, senum, stipulam, vniuscuiusque opus manifestum erit Dies enim domini declarabit, quia in igne revelabitur, et vniuscuiusque opus qualis sit ignis probabit. Si cuius opus manserit quod super edificavit, mercedem accipiet. Si cuius opus arserit 1 Cor. 30.

detrimentum patietur, ipse autem saluus erit sic tamen quasi per ignem. Gif a man big apon this foundation (I mene the faith of our salviour) gold, silvir, precious stains, treis, hay or stybbil, the warke of ilk man sall be schawin. For the day of our Lord sall declare, quhilk sall be schawin, in fyre. And the warke of ilk man, quhat it is ȳ fyre sall trie or preif. Gif ony mans worke yat he has biggit yairon abyde, he sal ressave reward. Gyf the warke of ony man burne, he sal thole skaith, bot he sall be saiffit himself, nochttheles, zit as it war throw fyre. Quha sa will consider diligently this auctoritie of S. Paule, he sall esely find Purgatory to be eftir yis lyfe. And gif ony man will say the contrarie, lat him heir quhat S. Augustine sais in his fourt sermone quhilk he makis of ȳ commemoratioun of saulis, quhair he exponis ye forsaid wordis of sanct Paule on this maner: Multi sunt, qui lectionem istam male intelligentes, falsa decipiuntur securitate, dum credunt, quod si supra fundamentum Christum capitalia crimina edificent, peccata ipsa per transitorium ignem purgari, et ipsos postea ad vitam perpetuam puenire. Thair be mony (sais s. Augustine) quhilk understandis verai evil yis present lessone of s. Paule ar desavit with a fals securitie, trowand yat gif thai byg apon this foundatioun (quhilk is the faith of our salviour Christ Jesu) dedlie and mortal synnis, yat ȳ samyn synnis may be purgit be transitorie fyre, and sa yat thai eftir hend may cum to the perpetual life.

Aug. in sermone 4. in commemoratione animarum.

And

And a litil eftirhend he sais thus: Illo enim transitorio igne, de quo dixit Apostolus, "ipse enim saluus erit, sic tamen quasi per ignem," non capitalia, sed minuta peccata purgantur. Quicquid enim a nobis de istis peccatis redemptum non fuerit, illo igne purgandum est de quo dixit Apostolus: Quia in igne revelabitur, et cuius opus arserit (hoc est cremabile erit) detrimentum patietur. For trewly (sais sanct Augustine) with that transitorie fyre, quhairof S. Paule said, that he sall be saiffit evin as it war be ane fyre, nocht dedlie synnis, bot smale synnis ar purgit. For quhat saevir siclyk smale synnis is nocht redemit be us, it sall be purgit with yat fyre, quhair of the Apostil said, that the day of our Lord sal be revelit in fyre, and quhais work sall burne, that is to say, abil to be burnt, sall thole skaith. Heir thow hes O christin man ye auctoritie of sanct Paule schortly and cleirly exponit of Purgatorie to be tholit eftir yis lyfe, & yat thow hes sa exponit be sanct Augustine, ane of the maist excellent and catholik doctouris yat was evir in the kirk of God. To quhais expositioun aggreis ane auld Grek doctour callit Theodoritus byschop of Cyrane, sayand thus: Theodoritus.
Dicit Apostolus, quod saluabitur sic tanquam per conflatorium ignem purgantem quicquid invenit per incautelam preterite vite, ex puluere saltem pedum terreni sensus, in quo tamdiu manet, quamdiu quicquid corpulentie et terreni affectus inhesit, purgetur. Pro quo mater ecclesia hostias et dona pacifica deuote offert. The Apostil sais that a man sall be

saifft, swa as be ane blawin fyre yat purgis quhat saevir it fyndis doin throw unwarnes or negligens of ye lyfe bygane, at the lest, it purgis thai thingis quhilk a man hes contrackit be the dust of his fete, yat is to say, his eirdlie or warldly affectiouns. In the quhilk fyre he mone sa lang abyde & remane as lang as ony bodaly or warldly affections abydis in him worthi to be purgit. For quhem our mother ye kirk offeris devoitly to god sacrifice & uthir giftis. In the expositioun of this auncient & catholyk doctour thou may leir thre lessonis: First yat the fyre quhair of S. Paule speikis, is to be tholit eftir this present lyfe because yat this doctour sais, yat ỹ fyre quhair of S. Paule spekis purgis or clengis a man fra thai smale synnis quhilk he hes doin be unwarnes or be negligens in the tyme of his lyfe bygane, yat is to say, of this present lyfe. Secundly, that a man abydis in ye samyn fyre, ay & quhil he be fully purgit or clenzit fra ye samyn synnis. Thirdly yat he is helpit be the prayaris, suffragis & uthir gud deidis done for him in haly kirk. And gif ony man will stifly hald agane thir expositiouns of haly doctouris, sayand yat s. Paule menis of ye fyre of temporal paine & troubil to be tholit in yis present lyfe, he may be confutit be twa wordis of s. Paule contenit in this present auctoritie, yat S. Paule menis of a fyre yat sal cum eftir yis present lyfe. The first word is this: Vniuscuiusque opus manifestum erit. The wark of ilk a man sall be to him manifest and knawin, quhilk thing trewly is nocht done in the tyme of this present lyfe, because it is writtin: Nescit homo

Eccle. 9.

homo vtrum amore vel odio dignus sit, sed omnia in futurum servantur incerta. In the tyme of this lyfe man knawis nocht certanely quhidder he is worthi the lufe or hettrand of God, bot al thingis ar kepit uncertane till the warld to cum. The secund word of s. Paule is this: Dies domini declarabit. The day of our Lord sall declare. Quhat is that day of our Lord? Trewly eftir ẏ mynd of Anselmus & othir doctors, the day of our Lord in ẏ scripture propirly is callit the day of Gods judgement, nocht denyand bot yat al the dais of this present lyfe ar the dais of our Lord, for als mekil as he giffis thame to us, & be his ordinatioun thai all proceid according as the prophet sais in the Psalme: Ordinatione tua perse- Psal. 118.
uerat dies. Nochttheles ye day of Gods judgement (as we said afore) is propirly callit the day of our Lord, to signifie a differans betwein mannis day & Gods day. Quhat is callit manis day? Trewly ẏ day quhairin man takis his plesour aganis ye ple= sour of God, quhairin man dois his awin will con= trarie to ye will of God. Of this mannis day speikis the Prophet Hieremie, sayand thus: Diem hominis
non desideravi tu scis. O gud Lord (sais he) thow Jere. 17.
kennis yat I have nocht desyrit the day of man, yat is to say, to leive ane carnal & delicious lyfe agane thi will. Of ye samyn day our salviour Christ ma= kis mentioun speikand to the pepil of Jerusalem:
Et quidem in hac die tua. And verraily in this thi day. Than quhat is our Lordis day? Trewly that day quhairin our Lordis dois his pleasur a= ganis the plesour of evil men, quhairin our Lord

be his rychteous judgement, fulfillis his awin godly will contrarie to the will of evil men, giffand to ilk man according to his warkis.

Quhow mony sortis of dais of judgement fynd we in the scripture? Trewly twa. The tane is the day of our particular judgement, quhilk is executit to ilk man and woman immediately eftir yair saule departis fra thair body, quhairof sanct Paule speikis
Hebra. 9. thus: Statutum est hominibus semel mori et post hoc judicium. It is decretit of God, that men & wemen anis sall dee, & eftir that to cum to yair judgement. Of this day of our Lord quhairin he cumis to our particular judgement speikis sanct Paule sayand
1 Tessa. 5. thus: Scitis quia dies domini sicut fur in nocte ita veniet. Ze ken yat ȳ day of our Lord sal cum apon zow quietly evin as the theif cummis in the nycht. The secund day of our Lord is callit yat day quhair in he sall cum manifestly and oppenly to ye general judgement, quhair of speikis the Prophet Johel,
Johelis. 2. sayand thus: Magnus dies domini et terribilis valde. Gret is the day of our Lord and exceding terribil. Now quhen sanct Paule sais, the day of our Lord sall declare, for it sall be revelit in fyre, he can nocht be understandit to speik of the day of general judgement, for eftir yat day na man sal be saffit be fyre, because yat eftir yat day of general judgement, only remanis paynis to be tholit perpetually in the fyre of hel, be the quhilk na man sall be saffit. We mone thairfore of necessitie understand the word of sanct Paul to be spokin of the day of our Lord, quhairin he cummis to our particular judgement,

that

that day sall declare til all men & wemen the quantitie and qualitie of all thair workis gud and evil. And eftir yat day or on that day, quhasa hes biggit apon the foundatioun of our christin faith, treis hay or stybbil, yat is to say, hes done in this lyfe ony smale or vanial synnis, or that in this lyfe hes nocht condignely & sufficiently tholit all temporal payne, quhilk he aucht to fulfil for his dedly synnis, and depart fra this warld in the stait of grace, that man or woman sall be saiffit be the fyre, because yat quhen he is justly purgit, baith fra his vanial synnis quhairin he deis, and also quhen he his justly tholit all temporal payne, quhilk be ye justice of God he aucht to thole for his dedlie synnis forgevin to him be Penmance, than is he saiffit and passis to ye glorious kingdome of hevin. Thus christin man thow hes declarit to the, the mynd of sanct Paule, baith be his awin wordis and alswa be ye exposition of haly and catholyk doctouris, quhairto all christin men aucht to geve ferme credence.

IN the end of this buke, first we desyre yow Vicaris and Curattis, quhilk ar to reid ye ○○samyn to your parochionaris, that afore ze begyn to reid it at ony tyme, first advert weil and tak tent to ye correctioun of certane faultis colleckit & put in the end of this buke, to yat effect yat ze kennand the faultis & how thai suld be amendit, may the bettir reid the samyn buke to ye

edificatioun of the people, for yair is na buke sa perfitly prentit, bot sum faultis dois eschaip in the printing thairof.

Secundly, we exhort you all yat ar Personis of kirkis, quhilk hes ressavit apon yow the cure of saulis, quhat degree or name saevir ye have, yat ye wald apply your diligens to do your office, that is to say, to preche & teche syncerly the evangil of God to your parochionaris according as ze ar oblissit to do be ye law of God & haly kirk. And trow nocht yat this buke sal discharge yow afore God fra execution of your forsaid office, for trewly it is nocht set out to that intentioun nother to geve to you ony baldness or occasioun of negligence and idilnes. Heirfor for ye tender mercy of God, and for ye lufe yat ye have or suld have to the bitter passioun of Christ Jesu our salviour, quhais spiritual flock bocht with his awin precious blud ze have takin to keip & feid, yat ze failze nocht to do your office, ilk ane of you to your awin parochionaris, seand yat yai pay to you thair dewtie sufficiently. Consider weil & dout nocht bot yat ze ar als mekil bund to yame as thai ar bund to you. This do as ye will eschaip the terribil vengeance of Gods judgement quhilk he schoris to cum apon you in the thrid cheptour of Ezechiel, sayand: Sanguinem autem eius de manu tua requiram. I sal (sais our eternal judge) require out of thi handis the blud of him that perissis throw thi negligens. And gif ze be wise, lat nevir the weichty word of sanct

Ezechi. 3.

Paule

Paul gang out of your remembrans, quhilk is writtin in the last cheptour of ze Hebrewis: Ipse enim puigilant, quasi rationem pro animabus vestris reddituri. Thai that ar gud pastouris watchis perfitely, as men that ar to geve ane accompt to God for your saulis.

Thirdly O christin pepil we exhort you with all diligence, heir, understand, & keip in your remembrance, the haly wordis of God, quhilk in this present Catechisme ar trewly & catholykly exponit to your spiritual edification. And albeit al thingis be nocht sa fullily & perfitly comprehendit heirin, to your understanding as ze wald require, we exhort you in Christ (for quhais honour and your profite only, this buke is set out be your pastouris) that ze will ressave and take the samyn in ye best part, & wey the gud myndis and willis of yame yat wald have had the same bettir, baith compilit, correckit & prentit, to your saule helth, gif ȳ tyme mycht have tholit it. And gif ye persaif be frequent heiring heirof, your self spiritually instruckit mair than ze have bein in tymes bygane geve thi thankis thairof only to God, the father, the sonne, & the haly spreit, to quhem be gevin all honour and glore, loving and praise for now and evir. Amen.

Errata.

☞ Heir followis certane faultis eschaipit be negligence in the prenting of this buke, quhair thou sall note, yat this sillab fo. betakinnis ỹ leif of ye buke, yis lettir a. signifeis ye first page or syde of ye buke, this lettir b. schawis the secund syde of the leif, this lettir l. betakins ze lyne of ze syde, countant fra the hiear part downward, in ze quhilk lyne the fault is exprenit, with the trew word set for it. Reid the first lyne on this maner. The first leif, the first syde of the leif, the lyne xxviii. and sa the laif.

Fol. i.a. l. xxviii. vetew for vextew. And in the same lyne, ar for art. fo. i.b. l. xiii. misend for miskend. fo. ii.a. l. i. of superfluous. fo. iiii.a. l. vi. laf for laif. fo. v.a. l. v. commandis for command. fo. v.a. l. viii. puuitiouns for punitiouns. fo. v.a. l. xiii. to gud heven. for to ane gud hevin. fo. v.a. l. 27. is for ar. fo. v.b. l. ix. creturis for creaturis. fo. v.b. l. xvii. justificatiobus for justificationibus. fo. v.b. l. xxvii. rens for reus. fo. vi.a. l. xvi. eftir this word sayand eik to zir wordis lucerna corporis tui est oculus tuus. fo. vi.b. l. xiiii. brak for breik. fo. vii.b. l. ii. Deuterouome for Deuteronome. fo. viii.b. l. v. Adoma for Adama. fo. viii.a. l. xii. mattir for mater. fo. ix.a. l. i. eftir this word God, eik to this word, is. fo. x.b. l. xx. eerce for exerce. fo. xiii.a. l. vii. getil for gentil. fo. xiii.a. l. viii. Goo for God. fo. xiii.a. l. xiii. lad for land. fo. xvi.b. l. iiii. y for the. fo. xvi.b. l. xxi. streth for strenth. fo. xvii.a. l. iiii. commantis for commandis. fo. xvii.a. l. xix. speid for spend. fo. xvi.a. l. xxi. fyuntane for fountane. fo. xviii.b. l. x. warloly

warloly for warldly. fo. xix.a. l. ii. ind for and. fo. xx. a. l. xiiii. in superfluous. fo. xx.a. l. xxii. pardam for perdam. fo. xxi.a. l. xvi. instrunctioun for instruction. fo. xxi.a. l. xxviii. incorruptibili for incorruptibilis. fo. xxii.a. in ȳ coting of ye lefe xvii. for xxii. fo. xxiiii. in the coting of the leif xix. for xxiiii. fo. xxv.a. l. xxix. Te for the. fo. xxvi.b. l. iiii. tnrnis for turnis. fo. xxviii.b. l. iiii. visit for visie. fo. xxviii.b. l. xxx. visit for visie. fo. xxix.b. l. xxix. fulehardie for fule= hardelie. fo. xxxiiii.a. l. vi. y for ye. fo. xxxvi.a. l. iii. him for thame. fo. xli.b. l. xxi. us for yow. fo. xlii.b. l. xxv. mandax for mendax. fo. xlvi.b. l. xvi. reulmen superfluous. fo. lxiiii.b. l. ii. thir for yair. fo. eodem b. l. xviii. syne for signe. fo. lxv.a. l. xvi. thir for yair. fo. lxvii.a. l. xi. Paule for James. fo. lxix.a. l. ii. qui for que. fo. eodem. a. l. xxii. eftir this word auld, eik aige. fo. eodem. a. l. xxiiii. Se for or. fo. eodem. b. l. xix. fors for feyrs. fo. lxx.a. l. i. eftir this ane, eik evil, fo. xciii.a. l. xx. be handis, for be the handis, fo. eodem. b. l. xxvi. justicati for justificati. Albeit that ten lefis ar wrang cotit, that is to say, fra xcx. to c. zit follow thame because thai can nocht be cor= reckit. fo. xcxiii.a. l. viii. dangaris for dangeris. fo. eodem. b. l. i. thir four wordis ar superfluous, writ= tin, in, his, hart. fo. xcxviii.b. l. i. houshald for citie. fo. ciii.a. l. v. nakit for nalit. fo. cvi.a. l. vi. obdient for obedient. fo. eodem. a. l. xviii. obdiens for obe= diens. fo. cxviii.a. l. i. the evangil, for the same evan= gil. fo. eodem. b. l. ii. quick is membris for quick membris. fo. cxix.b. l. ii. tyrdnes for tyritnes. fo. clxix.a. l. viii. myd for mynd. fo. clxxiii.b. l. xvi.

for for for. fo. clxxiii.a. l. xi. or for thair. fo. clxxvi. a. l. b. damna for damnatioun. fo. cliii.a. l. ix. eftir yis word pour, eik: hart and nocht pour. fo. cliiii.b. l. iiii. that is say, for that is to say. fo. clxxviii.a. l. xxviii. coast for craft. All othir faultis, other committit be negligens as thir afore colleckit, or be imperfection of the prent, the lettir nocht beand fullily fillit with ynk or nocht set in evin ryght order, ane gentil reider may esely persaif, and thairfor suld reid thame as weil as he can in the best maner.

FINIS.

☞ Prentit at sanct Androus be the command and expensis of the maist reuerend father in God Johne Archbischop of sanct Androus, and primat of ye hail kirk of Scotland, the xxix. day of August the zeir of our Lord m.d.lii.

☞ (*) ☞

Additional Errata in this edition or the older one.

preface, p. iiii. l. xii. deaconi for diaconi. p. iiii. l. xiii. prefunctorie for perfunctorie. p. v. l. xvii. quiesieris for quæsieris. p. v. l. xviii. semque for semper. Fol. i.b. l. vi. avertatus for avertatur. fo. i.b. l. ix. tuus for tuas. fo. iii.a. l. xx. vigour for rigour. fo. iiii.a. l. iii. jacientis for jacientes. fo. iiii.a. l. xxviii. upone for propone. fo. v.b. l. xvii. justificatiobus for justificationibus. fo. vii.a. l. vii. parate for parati. fo. x.a. l. ix. date for daie. fo. x.b. l. xvi. justicium for justiciam. fo. xi.b. l. vii. Mark for Matt. fo. xi.b. l. xvii. abhereas for adhereas. fo. xii.a. l. iii. omnen for omnem. fo. xiiii.a. l. ii. judicus for judiciis. fo. xiiii.b. l. ix. precede for procede. fo. xiiii.b. l. penult. epistolum for epistolam. fo. xvii.a. l. ix. pvision for provision. fo. xvii.b. l. xix. propitiatonem for propitiationem. fo. xx.a. l. xv. wartit for wariit. fo. xx.b. l. xiv. yat yai for yai yat. fo. xxiii.a. l. xvi. sillie for hilie. fo. xix. for xxiiii.a. l. penult, tedum for te dnm. fo. xix. for xxiiii.a. l. ult, tum for tuum. fo. xxiiii.b. l. viii. sedira for sed ira, manes for manet. fo. xxv.b. l. xiii. vivit for vivet. fo. xxvi.a. l. xxvi. deligentibus for diligentibus. fo. xxix.b. l. xiii. corum for coram. fo. xxx.b.l. vii. invocawerit for invocaverit. fo.xxxi.b.l.xix. mem for men, xxi. ply for pley. fo. xxxiii.a. l. ii. dark for darth. fo. xxxv.b. l. xiii. onorati for onerati, resiciam for reficiam. fo. xxxvi.b. l. xxix. continuis for contemnis. fo. xxxix.b. l. i. animo for anime. fo. xli.a. l. iii. thai for thair. fo. xli.a. l. xv. compit for comptit. fo. xliii.b. l. xxv. sic for sis. fo. xliii.b. l. xxvi. dna for dns. fo. xliiii.a. l. xxviii.

fundam for confundam. fo. xlvii. l. xiv. erb for erd. fo. xlviii.a. l. v. insert suld before maist. fo. xlx.b. l. xviii. precusserit for percusserit. fo. lii.a. l. xvi. marakil for mirakil. fo. lii.a. l. xxvi. women for woman. fo. lv.a. l. xxiv. ebriose for ebriosi. fo. lv.a. l. xxx. appressaris for oppressaris. fo. lviii.b. l. vi. find for provid, promotis for promovis. fo. lviii.b. l. ult. fallate for falsate. fo. lix.a. l. viii. reffaris for ressavis, in margin, same for fermé. fo. lx.b. l. xii. to for off. fo. lxii.b. l. v. ficit for fleit. fo. lxii.b. l. xxiii. schois for schoris. fo. lxiii.a. l. xxv. pmissis for promissis. fo. lxvii.a. l. xix. habere for habete. fo. lxx.a. l. i. before toung insert evyl. fo. lxxii.a. l. vii. afinum for asinum. fo. lxxii.a. l. xi. pretenis for pertenis. fo. lxxiii.a. l. ii. So for To. fo. lxxiii.a. l. xii. ope for opere, noie for nomine. fo. lxxiiii.b. l. xx. ambalat for ambulant. fo. lxxvii.a. l. x. land for lang. fo. lxxvii.a. l. xx. peragrum for per agrum, pegri for pigri. fo. lxxix.a. l. viii. parris for patris. fo.l. xxix. l. xiii. vire for vite. fo. lxxix. l. xvii. half for hals. fo. lxxx.a. l. ii. tantu for tantum. fo. lxxx.a. l. xxi. cognitis for cognitio. fo. xciii.a. (83) l. i. nosce for nosse. fo. xciii.b. l. xxvi. justicarum for justificati. fo. xcv.a. (85) l. xxv. delexit for dilexit, 9 for 2. fo. xcvi.a. (86) xcv. for xcvi. l. i. die for dei. fo. xcvi.a. l. xviii. diligentium for dii gentium. fo. xcix.a. (89) l. ult. wall for wald. fo. xcx.a. l. xxi. spiciei for speciei. fo. xcxi.a. l. x. feciens for faciens. fo. xcxiii.b. l. ii. plixt for prolixt. fo. xcxv.a. l. vi. sumos for sumus. fo. xcxv.a. l. xxiv. handwark for handewark. fo. xcxvi.b. l. ix. commanentes for commonentes,

vos metipos for vosmetipsos. fo. xcxvi.b. l. xi. teaching ane othir for ane ane othir. fo. xcxix.a. l. iii. veneat for veniat. fo. ci.a. l. xv. unque for unquam. fo. ci.a. l. xxvi. gratia for gratiam. fo. ci.b. l. xxiv. salvum for salvi. fo. cii.b. l. xv. usquod for usque. fo. ciii.b. l. xvii. delixit for dilexit. fo. ciii.b. l. xviii. semit for semet. fo. cv.b. l. xii. plusqum for plusquam. fo. cv.b. l. xxiii. into for unto. fo. cviii.a. l. xviii. halding for haldin. fo. cxi.a. l. xv. patria for patris. fo. cxi.b. l. xix. in ane corporal for ane incorporal. fo. cxii.b. l. xv. consurexistis for consurrexistis, quo for que. fo. cxvi.b. l. xvii. and for ane. fo. cxix.a. l. penult, veritate for veritatem. fo. cxx. l. iii. ir opertet for oportet, immortalitate for immortalitatem. fo. cxxii.b. l. iv. Ciruringar for Cirurginar. fo. cxxii.b. l. xxiv. cleng for clenge. fo. cxxiii.a. cxiii. for cxxiii. fo. cxxiii.a. l. xxi. ardainit for ordainit. fo. cxxiii.b. l. v. of tymes for oft tymes. fo. cxxv.b. l. xxvi. es for et. fo. cxxvii.b. l. penult, yeris discretioun for yeris of discretioun. fo. cxxviii.a. l. xv. fra for for. fo. cxxviii.a. l. penult, doand for doing. fo. cxxxiiii.a. l. vii. accipieris for accipietis, supvenientis for supervenientis. fo. cxxxiiii.b. l. ix. consecreatioun for consecratioun. fo. cxxxv.a. l. xvi. same for fame. fo. cxxxvi. l. xix. eum for cum, spiritum for spiritu. fo. cxxxviii.a. l. xx. domine for dominus. fo. cxxxviii.b. l. viii. vitilis for utilis. fo. cxl.a. l. viii. immucalat for immaculat. fo. cxlv.a. l. vi. toke for tak. fo. cxlv.b. on margin, seten for senten. dilk for dist. fo. cxlvii.b. l. xviii. concreatioun for consecratioun. fo. cxlvii.b. l. xxvi. of for the. fo. cxlix.a. l. xxv. nomini for nomine. fo. cxlix. l. xxx. inore for in ore. fo. cli.a.

l. ix. cut your clayis for cut your hartis and nocht your clayis. fo. cliii.b. l. xxv. supgresse for supergresse. fo. cliiii.a. l. ix. veram for verum. l. xix. diffinatioun for diffinitioun. fo. clv.b. l. xxv. redemerer for redimeret. fo. clvi.a. l. vi suggestiombus for suggestionibus. fo. clvi.a. l. xiv. we nocht for we be nocht. fo. clvi.b. i. xxix. membro for membra. fo. clix.b. l. xxi. ordanatioun for ordinatioun. fo. clx.a. l. iii. ordanatioun for ordinatioun. fo. clxi.a. l. xiv. curit for curat. fo. clxi.b. l. i. convertent for convenient. fo. clxii.a. l. xii. ocsurramus for occurramus. fo. clxii.b. l. xxv. res for rei. fo. clxii.b. l. xxvi. corrigus for corrigas. fo. clxiiii.b. l. xxi. abherebit for adherebit. fo. clxiiii.b. l. xxiv. abheir for adheir. fo. clxvi.b. l. vii. precepio for precipio. fo. clxvii.b. on margin, contact for contract. fo. clxviii.a. l. x. que for per. fo. clxxi.b. l. xvii. pepitiones for petitiones. fo. clxxiii.a. l. xxiv. justifye for justifyit. fo. clxxiii.a. l. xxx. devirt for devoit. fo. clxxiii.b. l. iiii. viglate for vigilate. fo. clxxiii.b. l. vi. state for stare. fo. clxxvii.a. l. xvii. contente for contene. fo. clxxvii.a. l. xxiiii. gud for god. fo. clxxx.b. l. vi. vivisicavit for vivificavit. fo. clxxx.b. l. xx. it for ii (2.). fo. clxxxii.a. l. xix. ipsi for ipse. fo. clxxxiiii.a. l. xxv. meannis for mennis. fo. clxxxiiii.a. l. ult, gov for god. fo. clxxxv.b. l. xxviii. homoum for homo in. fo. clxxxxv.a. l. ix. Benedictatum for Benedicta tu. fo. clxxxxvi.a. l. x. manuum for manum. fo. clxxxxvi.a. l. xxiv. per for pro. fo. cci.b. l. x. dixem for dixerit. fo. ccii. l. vi. remitteritur for remitteretur. fo. ccii.a. l. xxix. senum for fenum. fo. ccii.b. l. xxiii. pvenire for pervenire.

A Godly Exhortation

as set forth

by John Archbishop of St Andrews

commonly styled

"The Twopenny Faith."

M.D.LIX.

The Provincial Council or Synod, which was held at Edinburgh on the 26th of January 1551-2, authorised the publication of "The Catechisme," in the vernacular tongue, which contains an Exposition of the Commandments, the Creed, and the Lord's Prayer, to be used solely by the Clergy for reading to the people, "quhen thair cummis na preachour to thame to schaw thame the word of God."[1] This well-known work was printed at St Andrews, 29th of August 1552, at the expense and in the name of John Hamilton, Archbishop of St Andrews. It is a quarto volume of 220 leaves, and has strangely been confounded by Spottiswood[2] and other writers with a small treatise which was issued by authority of the Provincial Synod, in March 1558-9, and was called by the people in derision *The Twa-penny Faith.*[3] This, name it is said, "was derived from Archbishop

[1] See Wilkins's Concilia, vol. iv., p. 72, Art. 16. "Circa editionem et publicationem Catechismi, in gratiam virorum Ecclesiasticorum curam animarum gerentium." The prohibition of allowing any of the *multa exemplaria* to come into the hands of the laity, is sufficiently explicit; the Canon providing, as Lord Hailes observes, that the book should not be circulated among the people, but be read to them *omnibus Dominicis et festivis diebus.* (Historical Memorials concerning the Provincial Councils of the Scottish Clergy.)

[2] Spottiswood's History, vol. i., p. 182. Keith's History, vol. i., pp. 5, 149.

[3] Knox's Works, vol. i., p. 291. Calderwood's History, vol. i., p. 423.

Hamilton allowing the pedlars, to take two pennies for their pains in hawking it abroad." The sum of two pence, or the sixth part of one shilling Scottish money, was equivalent to the sixth part of one penny sterling.

Of this treatise no fragment was supposed to be extant; but a copy was recently discovered by the Rev. George A. Griffin, of New Abbey, in a volume of miscellaneous tracts belonging to the Rev. Henry Small, Catholic Priest, Dumfries; and he most obligingly obtained for the Editor the use of the volume, with permission to reprint this tract. The original edition is comprised in four pages, and is here reprinted in facsimile. The copy is partially mutilated, but with Mr Griffin's aid the deficiencies have been supplied by the words enclosed by brackets. That this Exhortation was the treatise alluded to seems very evident. The types as clearly indicate that it came from the press of John Scott, who had exercised the art of printing for many years, sometimes at St Andrews, but chiefly in Edinburgh. Even as a typographical curiosity it was worth preserving; but its interest is much enhanced, when we consider that it exhibits one of the well-meant efforts (the *quædam catholicæ exhortationes et succinctæ declarationes*) on the part of the Provincial Council to stimulate the Roman Catholic clergy of the time to a more faithful and consistent discharge of their duties, and to check the progress of the Reformed opinions at this critical period.

Bishop Lesley refers to certain Articles presented to the Queen Regent, "be the Lords and Barons," which she sent to this Council by the Earl of Huntley: the first of these contained a request, "That the Commone prayers should be permitted to be used publiclie in the

parryshe kirkis, and the ministratioun of the Sacramentis, in the Inglis toung."[1] We may also notice, as an important document connected with the progress of the Reformation in Scotland, "the Remonstrance to the Prelates and other Churchmen assembled in the Provincial Council holden at Edinburgh in March and April A.D. M.D.LIX., craving redress of several grievances complained of in the Ecclesiastical Administration of Scotland." No names are affixed to this Remonstrance, but it apparently proceeded from persons of distinction, who were anxious for the preservation of the existing Church. Along with the "Acta Concilii Provincialis totius Cleri Scoticani utriusque Provinciæ habiti Edinburgi, A.D. 1559," it is published by Dr Wilkins in his great work, "Concilia Magnæ Britanniæ et Hiberniæ,"[2] and by Dr Joseph Robertson, in his "Statuta Ecclesiæ Scoticanæ."[3]

[1] Hist. of Scotland, p. 270, published by the Bannatyne Club.
[2] Vol. iv., p. 207, Lond. 1737, 4 vols. folio.
[3] Vol. ii., pp. 148, 165.

[Ane G]odlie Exhorta=

[tioun maid a]nd sett furth be the maist Reverende [Father in God] Johane Archibischope of Sanctandrous [Primate of] Scotland, Legat, etc. With the auyse of [the Probin]ciale counsale, haldin at Edinburgh the [secund da]y of Marche, the zeir of God ane thousand [fybe] hundred fifty aucht zeiris, to all Vicaris, [Cu]ratis, & utheris consecrate Preistis lauch= [full] Ministers of the Sacrament of the Al= [tar]e to be red and schawin be thame to the Christiane peple, quhen ony are to ressave the said Blyssit Sacrament. etc.

Cum Privilegio Reginali.

DEUOTE Christiane men and wemen, quha at this present tyme ar to resave the blyssit Sacrament of the altare. Wytt ze perfitlie, and beleve ze fermlie, that under the forme of breaid, quhilk I am now presentlie to minister to zow, is contenit trewlie, & realie, our Salviour Jesus Christe, heale in god= hede and manhede, that is baith his bodie, and blude, and Saule, conjunit with his Godhede, quha in his mortale lyue, offerit hymself upon the Croce to the father of hevin, ane acceptable Sa= crifyce, for our redemptioun, fra the Deuyll, syn, eternall dede, and hell. And now in his immor= tall lyfe, sittis at the rycht hand of the Eternal Fa= ther in hevin, quhame in this blyssit Sacrament, inuisiblie contenit under the forme of breade, I am

to minister to zow. And wit ze, [that ressave this] blyssit Sacrament worthelie, ze re[ssave the blyssit] bodie and blude of our Salueo[ure Chryst for the] fud of zour saulis, to strenth zou a[gains all mor=] tall and deidlie synnis, and power of [the Deuill] to mak zow starke in your faith towar[tes your] God, to get his grace largelie ekit to zo[u to keip] vp zour hope unto the mercie and glore of [God, to] kendle zour hertis, and mak zou ardent in [to the] lufe of God, and of zour nychtbour, to ca[use zow] have quick remembrance of the blyssit p[assioun of] our Saluiour, and redemptour, Jesus Christe, quhilk he tholit for zow. Quhairthrouch w leuying faith, ze maye get and obtene remissioun of zour synnis, and be reconciliat to the Father of hevin, and als be delyuerit fra eternal damnatioun, and brocht to eternal lyfe & glore. ¶ Attoure, wytt ze Christiane & faithfull people, that quha ressavis worthelie this blyssit Sacrament, ar vnit and conjunit to the mistical bodie of our Salviour Jesus Christ: that is to the Sanctis of hevin, and to thame that hes the grace of God in the erd, and maid quick and leuyng membris of the samyn misticall bodie. Heirfor I maist hertlie for ȳ maist tender lufe, reuerence, and mercy of Christ Jesus our Salviour, exhort zou all christiane peple, that ze ressave this precious Sacrament, with perfyte faith, belevyng fermlie that Christ Jesus zour sal=viour tholit passioun, and deid upon the Croce for

[your synnis, Jn reme]mbrance quhareof, with [a perfyte con]science, ze aucht to ressave the [samyn: and becau]se this Sacrament, is the Sa=[crament of lufe] et concorde, se that nane of zow [with despyte] in your herte, presume to cum to [this blyssit sacrament], bot as ze wald be forgevin of [your synnes, and re]ssavit in vnitie with God, swa [aucht ze to forge]ue vther. And because ze [desyre to prepare z]our self to ressave sa preci=[ous a gift, raise zo]ur hertis to God, and als [with gret dolour] praye him in Jesus Christis na=[me], and for the merit of his Blyssit Passioun, to mak zow worthy be his grace thairto. For and ze re=save ȳ samyn vnworthelie: it wyll be to your dam=natioun. And because Cursing cuttis, and deuy=dis the Curset fra the haly congregatioun off the Kirk of God, and deidly syn makis Man vnabyll to ressave worthelie this blyssit Sacrament. Heir=for J praye zow, and als Ernestlye in Jesus Chri=stis behalfe and name chargis, that nane off zow knawing hym self cursit, or in stait of deidly syn, or nocht confessit to his Curate, or vther Preiste, havyng power thairto, according to ȳ law of God, and haly kirk, presume to cum to this haly ꝑ maist excellent Sacrament, of our Saluiour Jesus.

to the C[lergye]

E VICARIS, [CVRATIS and vthe=] ris preistis, th[at are employit in the] ministrati[oun of the blyssit Sacra=] ment of the [Altar, witt ze that the] Provincia[le Counsale straitlye char=] gis yow that[ye minister the blyssit Sa=] crament mair Godlie, mair honestlie and w [gre=] tare reuerence, than ye war wount to do, thole nocht zour Parrochianaris to cum to this Blyssit Sacrament misordourlie. But put thame in or= dour be zour ministeris before the Altare, and re= quyre thame to heir zow reid the afore wryttin, ex= hortatioun without Noysse, or Din, and to sit styll swa in Devotioun, with devote hert and mynde, quhill thay be ordourlie seruit, of the saide Blyssit Sacrament. &c.

FINIS.

¶ *Extractum ex libris actorum et statutorum dicti Prouincialis Concilij : per me eiusdem concilij Clericum et Notarium Subscriptum.*

Andreas Elephantus manu sua
De mandato. Subscripsit.